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THE SUPERNATURAL ELEMENT IN THE BIBLE.

WE know of no subject of more importance at this day than that standing as the title of this article,—important not to our readers alone nor to the Christian world merely, but to the whole human race. It involves all the old questions between Christianity and the proud idolatries and prouder philosophies it displaced; it raises the pregnant inquiry, whether modern civilization and the improved spiritual culture of Christendom are right or wrong in referring their rise and progress to the influence of Revealed Religion; and whether that vast body, the Church, has been resting for eighteen centuries on a foundation of sand or on the Rock of ages. We wish to say what is in our mind on this subject with a free spirit, and, at the same time, with a reverent seriousness. It does not present itself to us in its metaphysical relations, to be settled by the discussion of abstract principles, but rather in its relations to fact and experience, to be decided by the common rules of evidence and laws of belief.

In what does the chief power of the Bible consist? What is the secret of that interest which is every where felt in it? Why is it read and studied and prayed over so much? Now these questions are all included in this,—“what is the grand peculiarity of the Bible?” And what is it? We have no hesitation in answering,

—"the SUPERNATURAL element that runs through it." Whoever reads it sees, that of the striking facts it records a very large number *purport* to be miraculous. Indeed if we were to take out all that have this character and close up the space occupied in the detail of them, we should have but a small and lifeless book left. This is its chief distinction. With its first page it introduces us to a supernatural scene, where we behold rising from the wild weltering chaos in beautiful arrangement the variegated earth and the spangled heavens. We feel at once as if in the presence of facts, not connected by a long chain of causes and effects with the Creator, but which touch the Almighty Hand. And as we go along through the Patriarchal history, through the annals of the Judges and the Kings, through the books of the Prophets, still we find on every page, stamped into the texture of every leaf, traces of supernatural agency,—memorials of the Divine interposition. And then the history of the Jews, a small and obscure people, so insignificant in comparison with the neighboring nations that they were easily driven into captivity by them and often discomfited in battle, a people every way peculiar, marked as if by the hand of God for a peculiar purpose, kept under a peculiar discipline,—the history of this people, why has it been preserved through all these ages, read with sacred interest, cherished with pious enthusiasm, whilst that of other larger and more important states and kingdoms has been utterly lost and forgotten? We can think of no answer which does not refer to the miraculous facts recorded in that history. And to us this is the great charm of the Hebrew literature, as well as the secret of its preservation. In saying this, however, we are ready to admit that there is much in it which bears the impress of human genius working alone and producing out of its own fulness; and much that is simple narrative exhibiting neither genius nor inspiration, but only truthfulness. Yet, taken as a whole, the odor of sanctity it breathes, the wonderful works it records, the infinite aspirations it calls forth, give it a power over the soul which belongs to no other class of writings, and which entitles it to be called *inspired*.

If what is said above is true of the Old Testament, it is not less so of the New. This does not fall from the high style of its ancestral dispensations. On the contrary, it has wonderful works to

record like them. It has the beginning of the new creation to unfold, as they had of the old. It introduces us at once, as they did, to a supernatural scene, where we behold the most marvellous displays of the Divine Power—displays which lift us above earthly things, which make us see heaven opened and hear God speaking. No one ever reads the New Testament without feeling that he is perusing a book which has in it something grander than the world, higher than humanity,—that facts are passing before him that do not belong to common life, that transcend the ordinary experience of mankind, that owe their existence to the special interposition of Heaven.

But at this point, and notwithstanding these clear marks of the supernatural, we are met by the denial that a miraculous revelation is found in the Bible, or has ever been made. The phenomena in the Scriptures to which we have referred are alleged to be altogether fabulous and worthy of no credit; and the doctrines found in connexion with them are represented as having no other authority, than their intrinsic truth or their agreement with our own intuitions of truth, to commend them to our belief. They stand, it is said, upon their naked merits, with nothing peculiar about them to indicate a higher origin than the human soul itself, and with no external marks to distinguish them from the pure and wise teachings of the sages of the Heathen world. The distinctive claim which is put forth in behalf of the Scriptures, of containing a revelation from God, is destroyed by the assertion of a similar claim in behalf of every human being. The Prophets and Apostles, nay, our Saviour too, it is maintained, had no other communication with God than that which every man does or may enjoy.

Thus what we have called the grand peculiarity of the Bible is rendered of none effect. And thus too, it seems to us, the direct issue is made between a revelation and no revelation; for it is a solecism to call that a revelation which every man knows of himself alone. This is the issue. And there are great questions hanging on the decision. ‘Whence am I? Why am I? Whose am I? Whither do I go?’—these questions the reason can ask; but can it answer? And if after all our searching into the substance and laws of our being, after all the light which philosophy has shed upon the subject, *together with the testimony of the Scriptures*, we

do but just begin to feel a comforting faith, can we willingly let go the idea of a Divine Revelation?

To exhibit the proofs of such a Revelation however, is not our object. We are not writing a treatise on the Evidences. It is sufficient for us to know, that those evidences exist; that they have been a thousand times submitted to the scrutiny of the most gifted minds; that acute and able jurists have passed upon them as they would upon grave matters of law, and always have come to the same favorable decision; that every objection made against them has been met and refuted over and over again; and that, notwithstanding all the assaults they have received, the edifice of the Scriptures still stands strong and complete in its original glory, its dome lifting itself in majesty to the sky, every arch perfect, its windows opening to the kingdom of heaven, and not a stone loosed in its foundations. It is sufficient for us to know, that thousands upon thousands, unable to find peace in the twilight glimmerings of that truth which their own souls, by the feeble inspirations that breathed through them, gave forth, or in the mystic letters imprinted by the finger of God on the earth, the sea, and the sky, have turned to this Book of books, and found here the satisfaction they craved, and which they were wretched till they obtained. This is sufficient for us, and therefore we leave the Evidences till they are wanted.

But the religion of the soul, which is set up as of higher authority than the Bible, what is it? It is little more than a series of earnest and anxious inquiries—questions without answers. It settles nothing. The "Divine Dialogues" of Plato, in which there is, perhaps, a nearer approximation to truth than in any other of the writings of the ancient philosophers, contain after all nothing satisfying upon the grand problems they propose. The interrogatories are curious, and the answers ingenious; and this is the most that can be said of them. The reader is left after careful study in a land of shadows. He obtains no solid foundation for his heart's hopes. He feels that the mystery in which existence was wrapped is mystery still. He forgets, as soon as he lays the book down, its wire-drawn arguments, and instantly the momentary gratification they had awakened vanishes. What then can he do? He has interrogated his own soul till wearied and disheartened; he has con-



sulted the best oracles of this world's wisdom, and has obtained no peace. To whom then shall he go? Is it strange that he feels there ought to be somewhere a counterpart to this half-religion of the soul? Now suppose this to be his feeling; that is, suppose he is convinced of the necessity of a Revelation. He feels that it would be the highest gift of God to man. He feels that if God is good and loves his children, he must vouchsafe to them such a gift. It is almost too great for his hope, but he watches and waits if possibly he may hear tidings of it. He prays that God would speak and tell him what and wherefore he is. Suppose then, that just at this critical moment, when his heart is swayed hither and thither in agonized suspense, he hears that God has verily spoken, and that in words of paternal love man has been addressed by a Messenger from Heaven. He hears that the everlasting silence of the sky has been broken. He hears that the will of God has been proclaimed and the roll of man's destiny unfolded. He hears that one has appeared having in him the power of God, standing above all men in dominion that he might speak with authority to all men, proving that he comes from the spiritual world by breaking down at his will the barriers between it and the flesh, showing that he is greater than man by doing works which no man of himself could do, and by living a life such as no man before him had lived. Suppose all this to have happened, and that in the fulness of his heart he repairs to this reputed Messenger of Heaven, puts to him the same questions which had all his life agitated him—which he had in vain proposed to his own soul and to the great teachers of his day—and that he obtains from him full and satisfactory answers, and returns praising and glorifying God? Is he to be accounted a fool because he receives implicitly the words of this Teacher? Is he to be charged with childish credulity because he believes on his authority? Is it a mark of weakness in him to attach an added value to the doctrines he hears on account of the extraordinary character of the personage who speaks them to his anxious heart? Is it superstitious in him to give full credence to testimony concerning things invisible, when it comes from one who bears in his hand the wand of Omnipotence; and *because* he bears it? Can the Omnipotent speak falsely? "Let God be true and every man a liar."

But there is a way of getting over or breaking through this theory of a supernatural Revelation without (as it is thought) destroying the substance of Christianity. Of *Christianity*, we say, because we shall confine the rest of our remarks to that part of the Bible. 'I accept,' says the spiritualist, 'the answers of Jesus—I do not object to any doctrines taught by him; but I will not be held to a belief of all the facts related of him by his biographers. They tell many things that are contrary to all experience and that I cannot believe. They pretend to attestations to truth which never were given, and which would prove nothing if they had been. They belonged to an age from which mythological fictions had not died out, and it is not wonderful that they should have exercised their imaginations in inventing marvellous stories concerning Jesus.'

Now to all this there is one short answer; namely, that there is just the same evidence that Jesus actually performed the miracles attributed to him, as that such a person as Jesus ever lived, or that, supposing him to have lived, he delivered the doctrines ascribed to him. The same witnesses testify to the one that testify to the other. If there is any difference as to credibility, it is in favor of the miraculous works, for it is well known that men can more accurately report a fact they have seen than a discourse they have heard. We have read beautiful orations on the character and genius of the Son of God which omitted altogether his supernatural endowments, nay, which sneered, in polished phrase, at the miracles recorded of him. Yet what knew the writers at all of Jesus, but from the testimony of those same men who bear witness to his wonderful works, and for whom as witnesses they affected to feel such contempt? Whence did they gather materials for their eloquent eulogiums but from the very histories the credit of which they were doing their best to destroy? That serene and heavenly life—that deep-souled piety—that warm-hearted benevolence—that high spirituality of thought, which they so much admired in him, from whom had they learned it all but from the poor fishermen of Galilee and the great disciple of Gamaliel,—men of whom they would insinuate that little or nothing is known?

To separate the common from the miraculous in Christianity seems to us impossible. Its first and fundamental element is miraculous facts. "This makes it a religion, and not a philosophy ;

a Divine institution, and not a human contrivance; a record of certain truths, and not of uncertain opinions; a system of doctrines to be taught upon authority, and not a series of speculations to be proposed upon the ground of their probability alone.\* These facts enter into the very life and substance of the religion. They are the strongest threads of its texture. Pull them out and its consistency is wholly destroyed. As well might you take the blue from the violet, the crimson from the rainbow, the crystal from the diamond, and not destroy their beauty, as take from Christianity its supernatural element and leave it unshorn of its glory. Let us try the experiment with a Harmony of the Gospels before us and see how we shall succeed. At the first public appearance of Jesus, in the beginning of his ministry, it is recorded of him, that "he came from Galilee to Jordan unto John to be baptized of him," and that, "when he was baptized, he went up straightway out of the water." These being natural facts may be credited, it is said. But what follows in close connexion, deeply important to Jesus as a Teacher sent from God and full of sublimity, must be rejected! "And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Fit opening of the divine drama of the Saviour's ministry.—A short time after this we find our Lord in the village of Cana at a wedding. The only common fact related of this wedding is, that Jesus and his mother and his disciples were present. Now from this, comparatively, no moral lesson can be drawn and little insight into the character of Jesus be obtained. But as soon as we read on and take in the miraculous fact recorded, instantly we catch a glimpse of his true life and spirit. We get an idea not only of his marvellous power, but of the genial kindness of his heart.—Again: not long after we behold him in the temple driving out the sheep and the oxen, and overturning the tables of the money-changers; and when asked by the Jews what evidence he could show of authority to do these things, he replies, "Destroy this temple,"—pointing probably to himself—"and in

\* See Mr. Burnap's *Lectures on the History of Christianity* for some excellent remarks on this whole subject. Likewise an able *Sermon on the Christian Name and Christian Liberty* by Rev. S. K. Lothrop.

three days I will raise it up." "When therefore he was risen from the dead his disciples remembered that he had said this, and they believed the Scriptures and the word which Jesus had said." Now must all this go for nothing? Jesus could have had no reference to his death when he said, "Destroy this temple," and as for his resurrection it never took place!—In immediate connexion with this the Gospel relates, that when he was at Jerusalem, "many believed in his name when they saw the miracles which he did. But Jesus did not commit himself to them, because he knew all men; and needed not that any should testify of man, for he knew what was in man." What is to be done with this? It certainly lifts the Saviour a little above the level of our common humanity, and yet it does not look exactly like a *myth*.—As soon as we turn away from this statement we encounter another not unlike it. "Nicodemus, a ruler of the Jews, came to Jesus by night and said unto him, "Rabbi, we know that thou art a teacher sent from God, for no man can do these miracles that thou doest except God be with him." Nicodemus, a ruler of the Jews, and not philosopher enough to know that miracles were no evidence of a Divine mission! True, Christ does not correct the ruler. He is willing to take the credit of doing what he knows well enough it had been a thing impossible for him to do!—To this same Nicodemus moreover Jesus said, "No man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." Is there nothing here but what Confucius or Zoroaster or Luther might have said,—only a natural, high view which Jesus took of his office? In the same chapter we find the following narrative.

"A certain nobleman, whose son was sick at Capernaum, went unto Jesus and besought him that he would come down and heal his son, for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down his servants met him and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth. And himself believed and his whole house."

This story, if we might credit it, would reveal to us something of the estimation in which Jesus was held in his life-time and something of his real character. But alas, it is vitiated by the unhappy blending of the supernatural element!—Then follows the cure of the impotent man at the pool of Bethesda, which, all-beautiful as it is, must be turned over to the myths. But with it must go the whole account of the discourse of Jesus which is represented to have been elicited by this miracle,—a discourse which abounds in pure and lofty instruction, which asserts the power of Jesus to give life to the soul and to raise the dead, which declares that “the Father loveth the Son and sheweth him all things that himself doeth”—that as “the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will”—that “the Father judgeth no man, but hath committed all judgment to the Son, that all men should honor the Son even as they honor the Father.”

But we are weary of this work, and forbear to pursue this examination farther;—to speak of the Transfiguration; of the scenes at the house, and the grave of Lazarus; of the Blind man and the long debate on the doctrine of transmitted sin; of the miracle in the Garden; of the wonders of the Crucifixion; of the glory of the Resurrection; and the bright chain of subsequent marvels that terminated in the Ascension. We forbear to speak of the infamy which, on the supposition of *no miracle*, is branded forever on the characters of Peter and Paul and John; and the utter worthlessness, the worse than contempt, which belongs to their writings. We pass over these and many other matters of a similar character, both because our limits forbid a more particular notice, and because it seems to us so indisputable that the miraculous cannot be separated from the rest of Christianity without destroying all that is peculiar to it as a Revelation from God.

The manner in which the religion of the soul is sometimes contrasted with the Bible, reminds us of certain strange things that happened in Luther's time. ‘What is the use,’ asked the prophets of Zwickau, ‘what is the use of such close application to the Bible? Nothing is heard of but the BIBLE. Can the Bible preach to us? Can it suffice for our instruction? If God had intended to instruct us by a book, would he not have given us a Bible direct from heaven? It is only the SPIRIT that can enlighten. God himself

speaks to us, and shows us what to do and say.' 'There are indeed spirits of no ordinary kind in these men,' said Melancthon, 'but *what* spirits?' Multitudes gathered round them. All was commotion where they addressed the people. "Wittemberg was in a ferment." Men's minds "were diverted from the Gospel or prejudiced against it." The cause of the Reformation there was brought "to the brink of ruin." What should be done? Luther must be sent for. "Luther! Luther!" was the cry from one end of Wittemberg to the other. The Reformer's heart thrilled at the thought of the struggle he was about to enter upon. 'It is with *the word* we must contend,' observed he, 'and by *the word* we must refute and expel what has gained a footing by violence. I would not resort to force against such as are superstitious; nor even against unbelievers.' 'Let him come forth,' said one of the new prophets; 'let him give us a meeting; let him only afford us opportunity to declare our doctrine, and then we shall see. \* \* \* \*'. The meeting was given. Luther listened with calmness. 'Of all you have been saying,' replied he, at last, gravely, 'there is nothing that I see to be based upon Scripture. It is a mere tissue of fiction.' The result was, the pretended prophets abandoned the field, and "that very day they left Wittemberg." The Reformation with one hand dashed to the earth the dusty decretals of Rome, and with the other it put away from it the pretensions of the Mystics and established on the territory it had acquired the living and sure word of God.\*

But leaving the prophets of Zwickau, suppose that the impugnors of the miraculous in Christianity should prevail and all the men of our generation should adopt their views. What would they have accomplished? 'By the potency of our wisdom and eloquence,' they might say, 'three quarters of the New Testament, (which for so many centuries has been held in sacred reverence,) have been cast out as wholly unworthy of credit! By the acuteness of our criticism Matthew and Luke and John have been detected in repeated contradictions of each other's testimony, while by our theory of Inspiration that Paul who has so astonished the nations is proved to have little title to their respect! We have stripped the Cross and the Tomb of Jesus of the superstitions that had gathered round

\* See D'Aubigne's *Reformation in Germany and Switzerland*, Vol. 3. pp. 55 and following.

them ; and have turned back mourning women from the sepulchre, whither they were going to meditate on their risen Saviour, to call to remembrance his parting promises, to think of the heaven into which he had ascended, and the loved who were gone away to be with him ! We have hushed the voice of the believer whispering in death of him who is the Resurrection and the Life, and have plucked from the mother weeping over her lifeless babe the solace she found in the declaration of Jesus as of one whose word is infallible,—“ of such is the kingdom of heaven ! ” But we have no fears of such a result. It has been said,—and we believe it as we believe in God,—“ the gates of hell shall not prevail ” against the cause and kingdom of Christ. Upon the eternal rock of this declaration we take our stand, determined not to bargain away our faith by compromises with a vain philosophy. We may leave this foundation of Christ, and with borrowed wings flutter in the air for a brief season ; but those wings will at length grow tired and fail ; our heart and flesh will cry out for a resting-place ;—and then, we must either fall back upon the foundation we had left, or sink down into the gulf of utter disbelief. This is the only alternative. Give up the supernatural in Christianity and we have in fact, though not in name, abandoned the whole. Take this away and it would be a mere mockery to call it a religion. It would deserve no higher name than “ A collection of strange and beautiful stories accompanied with some pleasant moral reflections.” We value the Gospel too highly to be willing thus to sacrifice it. To us its chief interest and worth lie in its *supernatural character*. This is its grand peculiarity, the source and ground of its mighty influence, the silken chain which binds together all its doctrines, and on which alone its pearls of precept and example can be seen by all eyes, admired by all hearts.

J. W. T.

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FRAGMENTS.

OUR sins make this life sad ; even the sun of Divine Love hardly illumines our countenances. These same sins, again, weaken our faith in the life that is to be, for there is not enough of eternity in our thoughts and deeds to make the eternal life real for us. Thus

we are weary of living, yet dread to die. What can help us in this fearful extremity? What but Divine Wisdom? God, the all-wise, has provided a method of relief. By connecting sorrow with unworthiness he makes us glad to leave this world, while by the authority of the Word of life he dispels the doubts of the sinful touching their immortality. The *pure* might enjoy this life, and look forward to another in joy and confidence; we, who are not pure, are purposely made weary of this state of existence, which otherwise we should love too well, and yet lest we should despair, are taught at the feet of him who said, "I am the resurrection." So kindly does Divine Wisdom suit its methods, even to the estate of the prodigal.

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The sun rose this morning! Were any one to go about with this speech in his mouth, he would unquestionably be accounted a fool. But, if we will reflect upon it, are there not volumes in this announcement? What if it had not risen? What if it had delayed to rise? What if it had come up pale and cold, like the moon, as though the waves which formed its bed had quenched its fiery beams? Where then were color and form, where the bright countenance, the flashing eye, the warm swift-flowing blood?—where the hope of food and clothing, and length of days, and rejoicing in them? In that rising sun then let the eye of man discern Power, Wisdom, and Love. It is always glorious. It matters comparatively little, whether it rises amidst the mists of morning to deck with gold and gems some poor heath, or whether it is borne in a canopy of fire over some mountain top, to illumine, all the day long, the beautiful and peaceful valley below. Let him who would be accounted thoughtful, whosoever and where-soever he may be, join in this testimony;—'though we had an hundred tongues, and an iron voice, we could not tell the might, the skill, the good works of a single sunbeam.'

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You tell me, that were I a liberal-minded man, I should at once embrace this your new view of truth. But consider, I pray, whether you who so dread *cant*, are not canting? Who gave to you the monopoly of liberality? I also profess to prize and honor



it. And, as I have been accustomed to think, liberality sometimes requires me to trust in what is old rather than in what is new. Is the wisdom of the past good for nothing? Truth, I know, cares little for antiquity and numbers,—in the last appeal nothing. What has always been believed is not *for that reason* true. Yet consider on the other hand, that what has always been believed is not *for that reason* false. It is an *old* notion that truth and error differ heaven-wide, but the notion is none the worse, I suppose, for being old. It is becoming an old notion that the earth goes round the sun, but is your confidence in Copernicus diminishing? R. E.

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## THE TOWN AND THE COUNTRY.

‘How is your old friend, Mrs. Deane?’ said a lady to me in one of the interludes of a private concert.

‘Very well, I believe; but it is a long time since I have seen her.’

‘I thought you were intimate.’

‘So we are, but you know she has met with a great deal of trouble. She first lost her property, then her husband, then came the death of her only son, and about two years since her only daughter died; and now I really feel quite a dread at seeing her. Probably she will be very much overcome. However, I ought to conquer this feeling, and I am determined to do it very soon.’

‘I remember her as a very handsome woman,’ said the lady, ‘she was quite a belle.’

‘And I dare say is still handsome,’ said I. ‘I will try to persuade her to come and live in the city. I know she has enough for *genteel board*, and will be far happier here than in the country.’

I was now warmed by my benevolent project, and a few days after found myself on the railroad which passed near her residence. I was whirled along, as every body has experienced, with a rapidity that blends earth, trees and sky, but our demands increase with our facilities. A little girl who had a basket in her hand and was going with some of her school-mates to a pic-nic in the woods, near the first stopping-place, while the monster of a locomotive was bellow-

ing and puffing at the rate of fifteen or twenty miles an hour, turned to me and said indignantly, "How slow we go!"

After various stops at depots we came to mine, within half a mile of my friend's residence. It was necessary to get a direction and I inquired for Mrs. Deane's house, and began my walk through foot-trodden paths bordered by grass and sweet-scented flowers. I quite enjoyed it, and began to think the country might be pleasanter for *walking* than the town.

As I drew near her dwelling my heart almost failed me;—to come upon her by surprise seemed actually unfeeling. At length I saw a laborer at work in the garden. I inquired of him how Mrs. Deane's health was.

'Very good for her years,' said he.

What can the man mean, thought I; she is a month or two younger than I am.

When I arrived at the door it was near evening. My friend came forward to meet me with one of her sweet smiles that I well remembered. I was a little startled to find that time had been at work upon her fine face, but there were her mild blue eyes, and her complexion not much changed, with still a healthful glow over it. While I was surveying her, I fancied she was doing the same by me. I know not what reflections were passing through her mind; for my own part, I was thinking how prodigiously youth depended on dress. She wore black—I believe she had never thrown it off since her husband's death—her hair was quite grey, and was covered with a neat little mob cap. I had prepared to shed a torrent of tears, for I have quick sympathies, but they were not called for; she seemed perfectly cheerful, and welcomed me much as she used to do in former times. As I went to the mirror to arrange my dress, I contemplated myself with some complacency. My curls were in the nicest order. The flowers in my bonnet-cap were in excellent taste—neither gaudy nor too delicate—they were not rose buds nor orange blossoms, but had the rich tints of autumn. My friend's size had increased, mine on the contrary had rather decreased. Indeed I must confess that I looked to myself full fifteen years younger than my former companion.

Few people, I believe, learn the inroads of time from their mirrors; it is too gradual in its advances to alarm us. There is an

involuntary deference which sometimes startles and surprises us, and sometimes we are shocked by impertinent remarks ; but it had been my good fortune to live among well-bred people. Mine had been a life of single blessedness, and I had never experienced much change. It was otherwise with my poor friend. I felt the deepest commiseration for her, and did not wonder at her total neglect of becoming dress. I say *becoming*, because that expresses my idea. Her garments were neatly made and in good order, but they wanted an air of fashion and gentility which we get in the city. I determined to effect a change and restore her to comparative youth.

At an early hour she conducted me to a neat little bed-room with white curtains, where I passed a quiet night. I thought how considerate it was in her not to enter at once upon her troubles. I was now better prepared to offer her sympathy and consolation.

At breakfast we met again. There were none of the little artifices, which we practise in the city, for a *becoming light*. The windows were thrown open, and the morning poured its radiance into the breakfast room. My poor friend's face was absolutely decomposed by it, and I actually shuddered at the strong lines I detected there. I must allow that our breakfast was in perfectly good taste—fresh eggs, sweet butter and the best of cream. Still my friend's cheerfulness continued, and I saw none of those bursts of sorrow for which I was constantly looking. Suddenly however she arose from the table, and passed through the door. Grief has come at last, thought I, she can command herself no longer. But no ! In a few moments she returned with a little white plate of radishes. 'I had liked to have forgotten,' said she, 'to treat you with these radishes of my own raising.'

After breakfast she invited me to a stroll in the garden. On one side there was a rustic arbor in which we seated ourselves. We conversed for some time with the familiarity of old friends. Suddenly I said, 'Do you know, my dear Nancy, that one half of my present visit is to persuade you to come and live in the city ?'

'Why should I ?' said she, looking surprised.

'Why ? For a thousand reasons. In the first place, you have no society here.'

'How can you possibly know that,' said she smiling. 'Now I

do assure you I have the best ; there are three or four families of intelligent, enlightened people.'

'Three or four !' I replied, 'if you want to *knock up* an evening party, what are three or four families !'

'I never want what you call a party in the city. I am glad to see all or any of my friends when they please to come, and I am seldom alone of an evening.'

'It must be very dull for you, however, my dear Nancy,' said I compassionately ; 'you who have known other days.' I was very careful not to say *better*. 'You certainly enjoyed the gay world while you were in it.'

'Yes,' replied she, 'while I was young and enjoyed the pursuits of the young. And now I love to see them happy, and I often collect them around me. My friends, the Russells, have a family of young people. The Hurds too have two sons and a daughter. I could mention others, but I see you do not think much of my little circle. Let me add however, that they meet together very often, pass the afternoon in working for the poor, and if they choose get up a cotillon in the evening.'

'And dance by your old piano, I suppose,' said I with a laugh.

'Yes,' said she quietly ; 'it was a very good one once, you know, but perhaps a little out of date now, like its owner.'

I was somewhat nettled by this observation. I thought it rather personal.

'Do you give them any entertainment ?' said I in rather an ironical tone.

'What more can they desire than dancing,' replied she.

'You have lived so long out of the world that really you do not understand the language of it.'

'O,' said she laughing, 'I know now what you mean. I have often when I journeyed seen over a door—"Entertainment for men and horses." When I invite them of an evening, I have a basket of apples or pears, a plate of nuts, and a pitcher of water with glasses placed upon the table.'

'Really, my dear friend,' said I after a pause, 'it makes me sad to see you so changed—you who were quite a belle in the city.'

'You forget,' said she, 'how many years have passed since that time, and how all is changed with me.'

‘No, I do not. I have felt the deepest sympathy with you, I know all you have suffered, and I have only waited a decent time to persuade you, now you have no ties here, to come and board in the city. I am sure you can live very genteelly there, have a very good bed-room and a right to see your visitors in the drawing-room, for what it costs you to live at present.’

‘Do you think it would be a great gain to give up my whole house for one room and a right in another?’

‘The gain would be, in society and amusement.’

‘That would be a motive, I acknowledge,’ said she, ‘if I were in want of either.’

‘Pray,’ said I, ‘may I ask how much your present establishment costs you?’

‘Establishment?’ said she, looking a little puzzled.

I explained, ‘how much it costs you to live?’

‘My whole income is five hundred dollars. For my house I pay one hundred of it.’

‘And you keep a gardener?’

‘No. I have a very good neighbor who takes my garden by the halves, and I get more vegetables from it than I use myself, so that I have some to give away.’

‘What servants do you hire?’

‘My faithful Beppo, who has lived with me thirty years. She objects to being called a servant, she prefers the title of *domestic*. Then I take a little girl for her benefit, as well as my own, for I am careful of her education; when she is old enough to earn good wages, I find her a place and take another.’

‘Then you are all the time training them,’ said I.

‘Yes,’ replied she, ‘and myself too. Is not this world a place designed for training? Are we not all under training for another world? Who expects her home to be always here?’

‘My dear friend,’ said I in a sympathetic tone, ‘it grieves me to see you so broken down by sorrow.’

‘Why should you think I am?’ said she, with a smile. ‘It is true I have met with what the world calls afflictions. I have felt them as such, and grieved perhaps unreasonably, but it was only for a time. I grew tranquil when I began to understand that death is only a break in our existence to be shortly repaired.’

Those who go from us are a little in advance, but we are sure to follow. If there were any uncertainty on that point, I should, as you say, be broken down by sorrow. If I had not confidence in a future life, I should be most miserable.'

'And how do you obtain this confidence?'

'I will tell you,' said she. 'I have obtained it by giving myself time for reflection and using it for that purpose. Nobody wants the conviction, that there is a First Cause for every thing. This First Cause must be the Creator and unite in itself all power—the One whom we call God. He made this world with all its wonders, its heights and depths, its outward beauties and hidden treasures. On the same principle we want no arguments, to convince us that he created man. He is then, in the strongest sense of the word, my Father; I am his child; he *trains* me as such; and for what is he training me but for future purposes? I see nothing *here* that can answer the question, or reconcile me to losses and privations; but on reflection they all appear consistent with a continuation of life, or a future life, as we usually say. This conviction becomes a never-failing spring of trust and hope, it is the foundation of all consolation. Let us once believe that God loves us with a tenderness and care far beyond any earthly parent—that he can never mistake our best interests, as *they* may—and we feel *safe*, for we are sure that it is the vital principle he is watching over. It seems to me that I can deduce all this from what is called internal evidence, from what I feel and experience; but it is difficult for us who are brought up under Christian teaching to say how much we owe to it. When I add to my internal evidence that revelation brought to us by our Lord Jesus Christ and study his character as given by his Apostles, I feel that "he hath risen," and I become cheerfully submissive. I am only showing you the simple process of my mind. The first conviction is trust in God—a perfect reliance on his paternal relation, on his infinite love for our souls. You perceive I am not arguing this subject. If you want arguments on a future life, you will find them in various books.'

'Well, my dear friend, I will allow you have settled this matter with yourself, and are cheerfully resigned. Indeed I begin to see it. There are no traces of deep affliction on your countenance. If you would only dress a little more, you would still look quite

well. And then nothing conduces so much to health as employment. You must be sadly in want of objects of interest. What do you do in winter ?

‘O, a thousand things. It is my time for in-door enjoyment ; like the ant, I prepare for summer. I play the farmer and assort my seeds for my garden, for I have a voice and even a hand in it. My house is to be made comfortable, and there is the training of little Mary, and my hens and chickens. Beppo too claims a portion of my time for conversation, and I try to give her the same cheerful convictions that I have. When my lamp is lighted for the evening—which I assure you is the best of its kind, for I value my eyes too much to give them any unnecessary exertion—and my fire burns brightly, it matters not to me whether it storms without, or the stars shine, for I am happy within. And now I will not ask you what I should gain by changing my country residence for a town life, because I remember. We could make calls all the morning, and go to balls and parties in the evening ; we could change the fashion of our dress every few days, and if we are not wealthy enough to order every thing brought home ready made, this alone would take a large portion of our time and give but little leisure for reading or reflection. There are some advantages in the city which we cannot have in the country, but none, as I am situated, that outweigh the preponderance in favor of the latter. But we have talked enough on one subject. I want to show you the country around me. I hire a horse and chaise for a third less than you pay in the city. As you like society, we will stop at the door of some of my country neighbors and invite them to pass the evening with us.’

I arrayed myself with some care for the ride, being willing to create a little sensation with my fashionable bonnet and pretty cap, and was ready when the man who owned the *equipage* put his head into the door and said to my friend, ‘Do you want me to drive, ma’m, or is the *old lady* there going with you ?’ After all, thought I, the country is detestable, if only for its bad manners. Indeed I confess I wondered that he could detect age under such a cap and bonnet and with really a youthful figure. But so it is ; like the circles under the bark of the tree, every year makes a new line.

Our ride was very pleasant. We had leisure to observe the scenery of the country. On one side rose the little hamlet, on another stood a cottage embowered by trees and vines. Once our horse was permitted to refresh himself by a draught at a limpid spring through which we rode. On our return, at twelve, a school poured forth its group of noisy little children, who saluted us by nods and courtesies. I could not but acknowledge that the sun shone more cheerfully on green grass and white cottages, than on paved streets and brick houses.

The evening proved very animated. Before her guests arrived, my friend prepared her basket of apples, and I heard little Mary's hammer going to complete the *entertainment*. The children introduced ingenious little plays, in which we all joined. I was very fortunate in guessing their conundrums, and my friend proposed I should play a few tunes on the old piano for their 'magical music.' I don't know how it was, but I have not for years felt so young or had so much real gayety. The children seemed to consider me quite one of themselves.

'Well, my friend,' said I, after the company had gone, 'I will say no more about the city. I will even confess that you seem to have all the means of enjoyment about you.'

The next morning I took the cars and was whirled back to my *genteel boarding-house*, where I have an upper chamber and a right in the drawing-room, for only nine dollars a week—I finding my fire, lights, washing, errand-boy, and other *et-ceteras*. H. F. L.

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### THE SINFULNESS OF SIN.

A SERMON, BY REV. DAVID DAMON.

ROMANS vii. 13. \* \* \* But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

As I have chosen this passage of Scripture merely as a motto or introduction to a discourse upon the heinousness, or exceeding sinfulness of sin, I need not enter into a particular exposition of the



text or context. As I wish to be solemnly impressed myself with a sense of the folly, danger, and exceeding sinfulness of sin, you will not doubt that I sincerely desire to impart this impression to you. We have been charged, as a denomination, by other Christians, with holding sin to be a light and venial evil; and *this*, it has been said, is one of the reasons why deep convictions, sincere repentance, and thorough reforms have not been common among us. I am not satisfied of the truth of this allegation in either of its parts; but I am satisfied that, in all denominations of Christians—ours and all others—there are many individuals, who have not the correct understanding and the deep feeling of the sinfulness of sin, nor the just views of themselves as sinners, which God's eternal, immutable truth demands.

All know and acknowledge, that men are sinners, and that punishment, or misery, is the consequence of sin. None dispute this. But what is sin? The Scriptures have defined it:—"sin is the transgression of the law." The transgression of what law? Not merely of the just laws of civil government, nor merely of the letter of the Ten Commandments, nor of the express moral precepts of Moses and the Prophets, Christ and the Apostles; but in addition to these, of the law of God written in the heart, which conscience continually makes us read. This last embraces the whole. Those first named are transcripts, examples, divinely selected instances, to aid the understanding and conscience in reading and comprehending the whole, in its length and breadth, its depth and height. The man, who by omission or commission, thought or act, word or silence, transgresses the holy law of God engraven in the human heart one iota,—who wrongs his conscience, the divine monitor within him, in the least degree,—does thereby constitute himself a sinner—enters upon the career, which leads to degradation, misery, moral ruin, and spiritual death. The alternative is then,—to pause, consider and retreat, or to rush on and die. Such are the general nature and tendency of moral evil, or sin; and I will wrong no man's understanding so much as to suppose he does not know this, that is, has not some apprehension of the general fact or truth stated. But it is quite a different thing to see clearly and to feel deeply, in the inmost depths of the soul, the whole import and bearing of this great truth.

I will endeavor to illustrate so much of it as I may, on one brief occasion, by adverting to the selfishness of sin,—its ingratitude to God,—the injury it does to others,—the injury it does to one's self,—and the stress which the Scriptures lay upon immediate repentance.

1. One circumstance pertaining to the very essence of sin, which in some measure shows its heinousness, or exceeding sinfulness, is its selfishness. When a good act is done, others besides the doer usually share in the benefits—the happy results. It is intended by the doer that it shall be so, and the fact that it happens so as he intended enhances his own share in the mutual benefit and happiness. Now sin, in its very nature, is the reverse of this, is opposite to all real benevolence, and is supremely selfish in its aim. A man does good—pursues and accomplishes the right, the benevolent, the true, to gratify others and himself likewise. But when he sins, it is to gratify himself; or baser still, to gratify himself, and at the same time and by the same act to inflict pain, or mortification, or some injury upon others. It is to gratify causeless or too long continued anger, or sordid avarice,—some depraved desire, some selfish feeling,—that a man sins. He intends that the gratification derived from the sinful act shall be all his own, and that others shall not share in it. The sinfulness of sin is therefore in some measure manifest from its baseness; for whatever is exclusively selfish has always and justly been considered base and contemptible.

Possibly it may be objected to this view of sin, that certain classes of sinners join hand in hand, band together, pursue their objects in company, and appear to have much joyous fellowship among themselves, as in the instances of thieves, robbers and pirates. I will not deny that the social principle (perverted and depraved however) has something to do with forming and continuing such connexions; but still the objection is seeming, not real. Every member of such bands is seeking his individual gratification, and cares very little for the fate or fortunes of his comrades. The great principle of all such associations is their necessity in order to the successful pursuit of the objects which each one has in view individually. If there is any thing better than this in any breast among them, it only shows that their depravity is so far short of

total and universal, that some good may still remain even in such society. Yet selfishness may predominate, and all their sin be selfishness, in all of them.

Probably however the view here presented of the nature of sin will not be objected against. Indeed, many Christian moralists extend this view so far as to affirm that selfishness is the essence of all sin; and I admit the correctness of this affirmation so far as to concede, that benevolence and selfishness are good standard tests of the qualities of moral actions; that is, if an action is purely benevolent in matter, form and intent, it is right and good; if it is merely selfish, it is evil. I am not sure that any exception will be found, in the last analysis, in the application of this test.

2. Another quality of sin which shows its baseness, and its exceeding sinfulness, is its ingratitude to God.

God has created us; preserved us; given us all we possess—all our capacities of improvement, acquisition, and innocent enjoyment; and engraved his holy moral law in our hearts. This law is just and good, intended to promote our highest good, imparted to us for this end—that by learning and obeying it we may be continually instrumental in securing and enhancing the good intended. God continually watches over us, as the anxious father over the children whom he loves; by his providence, his spirit, and his revealed word, instructs us, encourages us, warns us, that we may be made clearly to perceive what obedience and disobedience, holiness and sin, are, and what are their fruits; and with the kind, benevolent, holy, parental purpose, that we may sow and reap the fruits of obedience. How ungrateful and base then it must be to transgress his moral law! This is one of those plain conspicuous points, which a multiplication of words cannot make plainer. How shall our ungrateful, sin-hardened hearts be made to feel the truth which continually shines before the enlightened intellectual eye, as with the concentrated light of a thousand suns?

3. The injury which sin does to others, aside from that which it does to the sinner himself, shows its exceeding sinfulness. There are two principal ways by which a sinner injures others, through his sinful acts; first, by the direct pain, mortification, sorrow, losses, disappointments and other palpable injuries he inflicts; and, secondly, by the depravity instilled into others by his influ-

ence, by which last others not only become partakers of his sins, but eventually perhaps come to excel their exemplar and teacher in their own proper wickedness. It is probably true, that a man never sins without injuring others besides himself. The most secret sins probably do not furnish an exception to this remark. I know, it is said, of men practising certain vices, that they are their own worst enemies—that they injure no one but themselves. The former of these sayings is true, the latter untrue. A man cannot sin without injuring himself, and cannot injure himself without injuring others. If he does no other injury to others by the sin or sins which some suppose injure himself only, he at least defrauds the community of part of its due; for every man owes it to the community to do the most good which he can, and consequently to make the most and the best of himself which he can, that he may be able to discharge the community's just claim upon him. It is very true that by committing sin a man always injures himself more than he does any other person, and perhaps in the final result, in the last stage and consequence, more than he does every other person; but it does not hence follow that he injures others not at all. On the contrary, it is certain he does injure others more or less by any and by every sin which he commits. Now what right have we to injure others,—wantonly to inflict pain, to withhold from others their just due, corrupt them by our evil example, instill into them bad principles, do to them any injury whatever? What right have we to despoil others of the possessions which God gave them, and mar his glorious image impressed with his signet upon their souls,—every way, and in every sense, God's own creatures, as truly as we are? Is it not base, wicked, exceedingly wicked to do this; to harbor a thought of doing it; or the least desire that it should be done by other instrumentality than ours?

The facts and truths which belong to the two remaining topics seem to me to show still more conclusively, mournfully and fearfully the exceeding sinfulness of sin. I advert therefore,

4. To the injury which sin does to the person committing it—to the sinner himself. This part of the subject naturally resolves itself into three considerations or aspects;—the self-degradation and misery caused by sin—its tendency to perpetuate and aggravate itself—its tendency to oppose and counteract reforming influences.

Need I say, that sin produces self-degradation and misery in him who commits it? Whosoever does not know this has yet to learn the first rudiments of sin. All the remorse, the greater part of the regret, much of the disease and pain, and nearly all the feeling of self-degradation and skulking shame, which the most brazen face cannot always conceal, are wholly caused by sin. Then the direct tendency of sin is always to perpetuate, increase and aggravate itself. The man who indulges in it, in any kind and in any measure, to day, is liable to indulge in it, in the same kind and in greater measure, and probably with less compunctious visitings of conscience, to-morrow. The experience and confessions of sinners of almost every sort and grade have morally demonstrated this tendency over and over again. And if they proceed onward from day to day in the downward career of vice, till the moral sense is wholly blunted, the conscience seared as it were with a hot iron, and they are left to consummate their self-degradation by glorying in their shame, though they have then passed in a greater measure beyond, or rather below, the misery of remorse, regret and shame, it is only because they have reached a still lower and more torturing depth of misery, from which the retreat is still more difficult. But more fearful still is the increasing strength which inveteracy in sin acquires and puts forth in counteracting all good influences. At last sin long indulged seems to become a second nature—the real nature, for the time being, of the soul committing it; and we despairingly think of the words of the Prophet, who exclaimed, “Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil.” All which is then said by God or man to persuade to repentance and reformation seems like speaking to the deaf adders, which are said, perhaps fabled, to have no ears. It is impossible to contemplate some such instances with the heart of humanity, and in our contemplations put the questions,—*can* these ever repent? and *will* they ever? without mournful, fearful, and even terrible forebodings. God forbid that I should say, they never can and never will; for what is impossible with man is possible with God. God forbid that I should fix a time when the door of infinite, unchangeable mercy shall be shut upon them, never, in eternal ages, to be

opened again. God forbid that I, a being of yesterday, knowing but little of the past, and nothing absolutely of the future, should say that it will ever be *so* shut. But he who tells me that there is not occasion for unspeakable concern and unutterable fear, in view of the long interminable future coupled with such instances as have been referred to, only amazes me with an indistinct vision of the differences there may be in the moral and intellectual perceptions of different men. At least, the characteristic nature and tendency of sin, as here described, show that it is any thing but a slight and inconsiderable evil, to be little regarded. It is heavy, it is oppressive, it is deplorable. It is the one great malady of the human soul. The one great physician, the Son of God himself, was brought from heaven, from the abode and bosom of infinite love, to prescribe for the remedy of this deplorable evil. Let no one deem it a light matter. Let the soul feel, that the question of its life or death is involved in the issue of the continuance or expulsion of the great and deep-seated malady.

5. The Scriptures, the record of the revelations which God has made to man, lay great stress upon *immediate* repentance—here, on earth, in this life, *now*. They not only urge repentance, but *immediate* repentance. They never advise, nor countenance, nor admit of any delay of repentance. Now if the nature of sin and its consequences were not such as have been described,—if sin were not exceedingly sinful, an exceedingly great evil, if its nature and tendency were not to perpetuate itself, to grow worse continually, to become inveterate, to produce more and greater miseries continually, to harden as well as strengthen itself by its repeated acts, to counteract and increasingly counteract the application of the remedies proposed for its cure, and so render repentance, not impossible utterly, but the more difficult, the longer it is delayed,—if these were not facts, truths, eternal, immutable, all important truths, in the very nature of things, would there be so much stress laid upon immediate repentance, upon repenting now, seasonably, immediately and without delay? If sin were a slight evil, its consequences slight, temporary and transient, none of them likely or liable to be lasting or extensive, would there be this urgent call to repentance every where repeated? And would

there have been occasion for precisely the things which the Saviour did and said and suffered; and such a personage as he was, without sin himself, called the beloved Son of God, given from the bosom of the Father, and filled with all the fulness of God? Or to reverse the supposition, if the Scriptures are a record of what God has spoken to men, for their deliverance from sin, their reformation and salvation, is not sin the great and terrible evil which has been described, the one great evil to be feared and shunned, the one great evil which we should seek deliverance from, and that immediately; an "exceeding" evil—its intensity increased by its vileness, ingratitude, selfishness, malignity, disregard of others' rights and happiness, continual multiplications of itself, and resistance of all good and holy influences?

Judge ye, whether it be not so—whether one word has now been spoken concerning it, more than is true. Judge ye yourselves, and judge by yourselves,—by your own bitterest experience of the evil of sin, which yet may be the merest foretaste of what is to come, except we be delivered from it,—whether it be not so; and henceforth let us both perceive with the understanding and feel in our souls the exceeding sinfulness of sin—both the sin which is in the world, and the sin which is in ourselves.

As the words which have now been uttered in your hearing profess to make only one point, so they lead, in the first instance and directly, to a single application in order to our deriving any benefit from them. They utter and reiterate, as it were, a single voice, with the tone scarcely varied in its repetitions—"Repent, repent, for why will ye die?" Repent, repent, and bring forth fruits meet for repentance. Repent, that your sins may be blotted out. Repent now, immediately, this day, and permit no longer delay of repentance. Then, when a sure foundation is laid in repentance and faith, we may proceed in all joyfulness and continual hope, building thereon the superstructure of the Christian virtues and graces, till Christ, "the hope of glory," shall be fully formed within us; and God, even the Father, who "spared not his own Son, but delivered him up for us all," shall then "also, *with him*, freely give us all things."

## FEMALE EDUCATION.

On a late visit to a neighboring city we were permitted to read a letter prepared for circulation among a few young friends of the author, which contained suggestions so just in their character and so widely applicable, as we fear, in respect to a neglected branch of female education, that we sought permission to publish it in our journal. Of the particular want, or advantage, of an acquaintance with the use of the needle, the opinion expressed by the writer would derive little confirmation from any remarks of ours; and of the general character of female education, as it is conducted in many of our most approved schools, we should esteem her judgment entitled to far more respect than our own. But finding her apprehensions coincide with those which we have long entertained, we are glad to present the testimony of one whose opportunities of observation and clearness of both intellectual and moral perception entitle her to speak concerning "the effect of the incessant stimulus applied to the mental powers of her own sex." We have long believed that "the perpetual action in which they are kept, through the excitable period of youth, is unwholesome." Both health and character must suffer, in many instances, from the undue requisition of study. It were a thousand times better that a girl should quit school ignorant of Italian and Latin, than that she should carry into future life an enfeebled physical system or a heart in which the proper sensibilities have not been trained, because her whole time has been occupied in acquiring knowledge. Besides, we can be young only once, and youth is defrauded of a part of its natural enjoyment, when its energies are incessantly tasked with lessons. How far the method proposed in this letter for remedying one of the evils that result from too close confinement to books may be advantageously adopted in this city or elsewhere, those, especially, among our readers who are mothers will be able to determine. That the prevalent system of female education in this country admits of great improvement, can hardly be doubted. We may add, that the proposal was so well received by those to whom the letter was addressed, that the plan will go into effect at the time named.

ED. MISC.



"MY DEAR MISS:—I am anxious to engage your interest in a matter, which may eventually repay all the attention you give it; and the kindness of the purpose will, I trust, excuse any unusual frankness in the appeal.

It is well known that the present course of education and mode of thinking among young ladies in this country exclude plain, useful *needlework* almost entirely from the list of accomplishments. It has long been mournfully the case in France and England; and we have chosen to imitate them, instead of the patient daughters of Germany, who prove to us, by their own example, that a lady may cultivate her intellect highly, be even a thorough musician, and excel no less in all that are called domestic acquirements. It is this nobler example which for years I have longed to see copied by my own countrywomen, confident, as I am, that they have no less energy and capacity. For years, too, have I watched the increasing encroachments of other pursuits on the hours which our mothers devoted to the wholesome and useful occupation furnished by the needle. It has been difficult to devise means of arresting the evil, principally, because those most deeply concerned are unwilling to be convinced that it is an evil. They plead, that at the schools they attend needlework is not taught; and the lessons assigned them, with the requisite attention to music, drawing, &c., occupy all their hours out of school, except such as health claims for exercise. This is sadly true; and is spoken of as inevitable in the nature of things. It would be idle to attempt a sudden and total change in customs now so completely established. Still, we believe much might be done for a better regulation of female education, were the great deficiency felt to be as lamentable as it really is. I have conversed with many mothers in Boston and elsewhere, whose wisdom and personal experience have taught them to look rightly at this subject. But they again pleaded custom, and the disinclination of their daughters to plain needle-work.

It is to the daughters then that we must openly and earnestly appeal. To them that humble and neglected instrument of happiness, the needle, must be recommended by the voice of a stranger—by many voices. I believe some may be awakened in their own hearts.

I have long been anxious as to the effect of the incessant stimulus applied to the mental powers of my own sex. I am convinced that the perpetual action in which they are kept, throughout the excitable period of youth, is unwholesome. Acquisition of knowledge, of accomplishments even, all the intellectual and elegant pursuits which now engross a young lady's time until her "education is completed," produce an undue activity of certain powers, while others slumber. They create a morbid craving for incessant action and a thirst for excitement; action is not always pro-

gress, and progress goes on more healthily with occasional rest. They leave no chance for tranquillity, for quiet reflection, for arranging their acquisitions and deepening the channel in which they are to flow. An hour or two given daily to some simple task of needle-work has a wonderful effect in soothing agitated spirits, in permitting the soul to collect and refresh itself, and yield to profitable meditations. The very thought, that we are usefully employed, has a charm and power which experience only can teach. And the needle, in hands to which it is familiar, never checks thought nor tames the imagination unduly, as actual cases prove, in this and other countries.

There is another aspect which it is difficult to persuade the young to look upon for a moment. Yet who that for twenty years has contemplated the vicissitudes of fortune in this community, can be blind to it? Thousands could unfold such tales as I myself can from personal observation. I have seen some of the friends and schoolmates of my youth, who formerly expressed the same contempt and dislike for plain sewing which are now so common, living to bear strong testimony to the importance of that which they then neglected, and thought to neglect always. Some have borne this testimony in tears. More than one of those who were the richest among us, as we sat turning the leaves of our dictionaries, are now among the poorest; and the dictionary—nay, the classic poet, has been laid aside, the elegant piano long since sold;—for all who learn cannot teach, literary acquirements and elegant accomplishments will not support all who would use them for a support;—and the long despised needle now comforts the heart, helps the economy, and perhaps contributes to the support of the once thoughtless school-girl, and of those who look to her for aid.

Through what trials, mortifications and heartaches the use of the needle is acquired at a late period, if neglected early, you can hardly imagine. I have heard a few mothers say,—“Oh, my daughter has capacity; her time is so much occupied now that she feels no interest; when the time for it comes, she will learn needle-work fast enough. There is no need of teaching beforehand what she will be sure to acquire when she wants it.” This argument rests upon few facts. Such individual cases there may be. But the majority prove that she neither learns easily, nor well, nor thoroughly, who begins late. I have myself seen a young lady who was highly educated in the modern sense, but who had little property, and who married a young lawyer with nothing but his talents to depend upon. Two or three years after marriage, with a young infant by her side, and laudably bent on a judicious economy, she undertook to cut out and make up some linen for her husband. She was ashamed to ask assistance, she thought indeed she

could do it herself, for she had heard many say it was a simple thing enough, and she knew she had capacity. When I went into her chamber, she was crying over the linen she had spoiled with her inexperienced scissors. "I am not crying for the linen," said she, "but for my own ignorance." And this was an intellectual and accomplished female.

I do long to see this subject viewed rightly, and will not be discouraged, though fashion for a time drive common sense from the field. I know that it is a calamity which threatens to go down from generation to generation, that fashionable girls will by-and-bye be fashionable mothers, and still less will be the chance for that race of fair beings, yet unborn, to learn what I do believe would make them happier and better. It will be sad for our country.

If in this one city proof can be given that the evil may be remedied, I am convinced a blessing will rest on the young females who have the moral courage to afford such proof. It requires the exertion of their own uncorrupted good sense to see the thing as it really is; no weak, frivolous girl, can see it so. It requires principle to conquer the distaste which the young and lively feel for this unpretending, sedentary occupation. It requires independence to strike forth in a new and decidedly unfashionable course, to undertake that at which many may laugh. Yet I have determined to appeal to the good sense, principle, and independence of yourself, and other young ladies of this city, because I already have a stronger confidence in them than many entertain. Prove that I am right, that I do not estimate you too highly, and that I entertain no chimerical schemes for seeing a truer standard of education set up in the city of ——— than in any other.

I cannot call any woman "educated" in the full sense of the word, who is unacquainted with the art of plain needle-work. I cannot call her a complete woman, who is so unfit for many situations in which God may probably place her. She may have the education of a man, of an artist, or an actress; but if she have not that of a genuine *woman*—beautiful appellation, with all that it conjures up of home-duties and blessed usefulness—I must look upon her as an incomplete creature, and respect her so much the less in proportion to the opportunity she has had of making herself complete.

The heartfelt interest which has been growing within me for years, has induced me at last to sit no longer gazing, speculating, and grieving over this matter, but to rise and ask help in something practical, in a simple, distinct effort to give needle-work the place it should have among female accomplishments. I would entreat that you, or others whom you may reach more easily than I, would set the example of devoting a part of that interval, which usually elapses between leaving school and engaging in the hurry of life, to this purpose.

To afford you a convenient and agreeable opportunity of doing this, I have persuaded a lady to devote three afternoons of the week, during the months of next March, April and May, to a class of twelve or fourteen young ladies. She will receive them in some pleasant apartment, and show them how to cut out shirts and other garments and put them together in the neatest and most durable manner. As nothing else will be taught, her terms will be only three dollars a quarter. The limited number and intelligent age of her pupils rendering the usual restrictions of a school unnecessary, I see no reason why these meetings should not be made pleasant by conversation, and perhaps the occasional reading aloud of some friend, who may come thus to assist and interest you. If the plan succeed, it is my belief that some delightful associations of friendship will connect themselves with it, and that you will have cause to remember these meetings with solid satisfaction through your whole life, be that long or short.

Will you have the kindness to favor me with a few lines in reply, if you are willing to engage as one of this class; for it is found necessary to make some of the arrangements as soon as possible.

Your friend,

L. J. H."

## SONNET

### TO A DEAD INFANT.

Thou beauteous babe! so peaceful is the smile  
 Thy cold and pallid cheek doth seem to wear,  
 Methinks thou art an angel from the air,  
 Come down from heaven to linger for awhile  
 Amid the scenes which human hearts beguile,  
 And, tired with wandering, thou art sleeping here,  
 Safe in thine innocence from every fear,  
 Nor dream'st of dangers, such as mortals feel.  
 Such loveliness is imaged forth in thee,  
 I scarcely breathe while gazing on thy face,  
 Thou emblem of seraphic purity!  
 Lest waking, thou shouldst frighted leave the place,  
 And, mounting upward on the wings of light,  
 Shouldst disappear forever from my sight.

J. A. B.

## ENGLISH SERMONS ON DR. CHANNING'S DEATH.

We cannot think we shall weary our readers by too frequent recurrence to the death of him, whose removal from the midst of usefulness at the height of his influence has been the occasion of notice and lamentation far beyond the bounds of the immediate sympathies which encircled him. Our own sense of the loss which has fallen upon our community, and our country, grows with the passing months. Such a man as he was, occupying just the position which he filled, and possessing the powers and the dispositions which he exercised, seems to us more and more needed, as the abominations of political intrigue, the extravagances of religious dogmatism, and the intemperance of a philanthropy blinded by its own zeal, become more apparent. Would that the example of firmness in union with moderation, and of humility with truth both of speech and conduct, which he presented, were allowed to exert its proper influence, though viewed only under the light of the past. Would that he who more than any one else, by the power he possessed over various minds, harmonized the discordant elements of thought and feeling around him, were still a centre of attraction and a source of counsel. But Providence is just, and doubtless through great variety of discipline must man and society be led towards their ultimate condition.

We have already spoken of the manner in which the intelligence of Dr. Channing's death was received in England. A copy of the resolutions adopted by the Committee of the British and Foreign Unitarian Association (of which mention was made in *Month. Misc.* viii. 62) was received by us under cover of a letter from the Secretary, of which we may extract the greater part.

"The resolutions speak for themselves; and I should probably weaken their force by any observations of my own. They will be received, I trust, by our American brethren with approbation and sympathy, as a testimony of our high respect and affection for the memory of their countryman, and of our strong sense of the services which the Father of mercies enabled him to render to the cause of Divine truth and human improvement. The loss of Channing has been mourned in all our churches. As Unitarian Christians, whether as individuals or as societies, we feel that we

owe him more than we can express. We knew him solely by his writings; but the emotions which his noble and eloquent spirit called forth, and which his works will long continue to inbreathe and cherish, must be considered as among the chief blessings and sweetest charms of our present mortal and imperfect existence."

We propose now to give such extracts as our limits will permit from some of the Sermons which were preached upon the occasion of Dr. Channing's decease. We have not yet received all which have been printed, but those before us will supply ample matter for quotation. We have been much impressed with the harmony of judgment which runs alike through the English and the American discourses called forth by this event. Not only do they agree in their general appreciation of Dr. Channing's character and influence, but in their exhibitions of the elements of his greatness they also singularly coincide. The Editor of the *Christian Teacher* in noticing this fact remarks:—"Whatever may be their differences in merit and truth of portraiture, they are all the products of one affectionate and reverential feeling. They are all necessarily mere sketches. They abound however in faithful images of him, and in discriminating expression of his peculiar influence and work in the world. Wonderful is their harmony on these points. No man ever stood out so clear from rivalry or competition. With one consent the unbound Christianity of England and America sees in him their highest Mind." We find indeed one peculiarity of the English Sermons, which is easily explained. While they all recognise that breadth of view and practical justice which raised him above the narrowness of sectarianism, they dwell with special satisfaction on the support which he gave to Unitarian Christianity, in contrast with the forms of religious belief whose social operation is so continually and severely felt in Great Britain.

We begin with the Sermons preached in London. Dr. HURTOX, of Little Carter Lane Chapel, "affectionately inscribes" his discourse "to his friend, the mourning colleague of the late Rev. Dr. Channing, and to his brethren in the ministry, in America and in his native land, with sympathising sorrow for the loss of the illustrious departed, and with earnest desire that all who survive may, though with unequal footsteps, follow in his path, act together in his spirit, and be excited by his bright example to make full proof

of their ministry." The Sermon is chiefly devoted to a consideration of that feature in the character of the great Apostle—namely, self-reliance—which is indicated by his language in the text—2 Tim. iv, 7, 8. This quality, in the degree and manner in which it was exercised by him, must be confined to a few. "Such men as Paul (Luther was perhaps such another) are rare—raised up by God's especial providence, we might almost suppose, for great emergencies, and justified, by their inward consciousness of the firm texture of their minds, in feeling and expressing a degree of self-reliance, which it would be folly and presumption for the great mass of feeble men to indulge or manifest." After alluding in this connexion to Dr. Follen, whose Life he had just been reading, Dr. Hutton approaches the close of his Sermon in the following paragraphs.

"An apostle, for it is scarcely an exaggeration to call him so, has departed from amongst us. Our tears for Carpenter were scarcely dry, when Follen bade us a no less sudden farewell; and the eloquent voice of Channing is now hushed in death. Follen and Channing! they were lovely and pleasant in their lives, and in their deaths they have not been long divided. With reference to their *mental temperament*, I might feel inclined to describe them as the Paul and John of the anti-slavery cause,—that sacred cause to which the best efforts of their strong minds and glowing hearts were devoted. 'God hath not given us the spirit of fear,'—they might both of them have said with the Apostle, 'but of power, and of love, and of a sound mind.' 'Sons of thunder' they were both. In Follen the 'sound mind,' by which I understand the regulating principle of prudence, may sometimes have been less conspicuous than the 'power and love;' and in Channing 'love and prudence,' whose softening and tempering influence we recognize in all that he has written, may occasionally have placed more than sufficient restraint on 'power;' but each followed the dictates of the internal monitor and the leadings of his own noble nature, and why should we compare them? Were they not in essentials one, both apostolic men, of quenchless energy, fervent piety, all-embracing benevolence, laboring to the last breath of life in one spirit and to one end? May they rest together in peace, and though dead long continue to speak to us with their fraternal voices!

To many of you, my friends, the honored name of Follen may be strange, but scarcely to any can that of Channing be unknown. His is not less a European than an American reputation. To which of us has not his pen discoursed sweet music on the most

interesting and important of all subjects,—the nature, and attributes, and paternal character of God; the true dignity and high destiny of man; the internal evidences and genuine spirit of the Gospel of Christ; the equal brotherhood of all those whom God has created in his own image, and to whom, how various soever the forms in which he has enshrined them, he has given deathless souls; the blessedness of peace; the wickedness of war; the horrors and abominations of slavery? On all these subjects the pen of Channing has been eloquent, and the graces of his style have secured an audience for truth from many minds, that would not, it is to be feared, have welcomed her in her naked and unadorned simplicity. The flowers that bright-eyed fancy scatters, her ‘thoughts that breathe and words that burn,’ under Channing’s holy influence were not suffered to enchain and engross the mind’s attention long, but served only to prepare it for a more wakeful and pleased reception of truth’s weighty precepts, and religion’s sacred realities.

He is no more: he has spoken and written his last for us. Let us thank God on our own behalf, that ‘the written letter remains,’ and pray that, diffused by those means which in these latter days His providence has so bountifully provided, it may long continue to do increasing good in the world.”

Rev. Mr. MADGE, in his Discourse delivered in Essex Street Chapel, uses for his text the words applied to the Baptist—John v. 35—but disclaims any intention of delineating the character of him to whom he applies this language. His object is rather to speak of his writings,—the views which they present, the temper which they indicate, and the influence which they are suited to exert.

“I have no intention,” he says, “of entering at this moment upon a formal and studied eulogy of this distinguished man. I shall not attempt to describe the grasp and comprehension of his mind, the force of his eloquence, the fertility of his genius, or the energy and determination of his will. I shall go into no minute delineation of the admirable properties of his intellectual, or the beautiful qualities of his moral nature; all of which were enshrined in the most elevated and enlightened piety. \* \* \* Indeed I almost shrink from the brief notice which I am now about to take of some of the great truths or principles which it was the main object of his life to expound and enforce, the services which he rendered to the cause of freedom and humanity, and our obligations to him, as Unitarian Christians, for the aid and support which he brought to our too often misunderstood and misrepresented faith, and especially for the light and warmth which his genius has shed upon views and hopes which, bright and animating as they really and intrinsically are, are sometimes igno-



rantly and innocently, and sometimes designedly and mischievously, held up as cheerless and cold.

\* \* \* \* \*

Of his claims to originality I shall make no mention. There is inscribed upon his name a better, a prouder distinction than this. He himself was too intensely earnest, too deeply interested in the views and sentiments to which he was ever and anon giving utterance, to think for a moment of how they came into his mind,—whether they sprung up from silent communion with his own spirit, or whether they were kindled there by the light of other minds coming into contact with his. One thing may, with truth, be asserted, that never did any man set forth the views which he deemed valuable and important, in a form more interesting, more attractive to the taste, more impressive to the heart, more awakening to the conscience. In meditating on his pages every one feels within himself that he has lying before him the words of a right honest and sincere man. Every one is impressed with the conviction that he is listening to the pure and ardent breathings of a magnanimous, disinterested, heaven-uplifted soul. This it is which constitutes the great charm of his writings. \* \* \* No human love or human fear, no little hankering after this man's favor and that man's applause, steps in to arrest him in his plain, straight-forward career of saying and doing the thing that seemed to him right. The only question which appears ever to come up before him is, What says conscience? What says duty? What is the will of God? When that is known his way is known; his course is determined. He consults not with flesh and blood; he enters into no treaty or parley with worldly considerations; he will submit to no terms of compromise. The counsels of prudence and care he is willing and ready to listen to and to follow, save only when they would silence the voice of principle and substitute expediency for right. Then, indeed, he regards them as evil advisers, and spurns them from his presence. This high moral integrity is the crown and glory of his intellectual powers. It is this which so qualifies him to be the prophet, the teacher of the people. It is this which gives to his speech an almost oracular wisdom and authority."

Mr. Madge proceeds to speak of Dr. Channing's "sentiments of the nature and destiny of man," his "opinions of the perfections and character of God," and of "the spirit and design of the Christian revelation." He then notices "two epochs in his life which signally marked his devoted love of truth, with his determination to stand by it at all hazards; and his deep-rooted enmity to, and abhorrence of, every species of cruelty and oppression;" viz, "his unshaken hostility to the system of slavery as existing in va-

rious parts of the United States, and his adoption and maintenance of Unitarian principles." From his remarks on this last topic we make one more extract.

"When we hear it said that Unitarianism is a cold, cheerless, heartless system, imparting neither wisdom to the understanding nor warmth and vigor to the soul, I would ask, what then was it that won the assent and gained the attachment of such men as Milton, Locke, Newton, Priestley, and now, Channing? Turn to the writings of this last-mentioned confessor, muse upon the noble thoughts and the fine sentiments that are so thickly spread over his pages, and then say, whether *these* can come out of a cold and heartless system; whether *these* can be the fruits of a faith which neither invigorates the understanding, nor elevates and sanctifies the heart? Assuredly, if the strains of intense feeling, earnest conviction, deep love, fervent piety, lofty and inspiring hope are to be heard anywhere, they are to be heard flowing from harps attuned and harmonized by the genius of Channing. His own high character, his own pure mind, his own profoundly religious and disinterested soul is a guarantee to us, that not for one moment would he have listened to reasons and arguments in favor of a doctrine that ministered neither elevation to the mind nor peace to the conscience. Nothing could have drawn such a man towards the Unitarian faith, had he not found in it views and sentiments in unison with and answering to his own virtuous and devout sympathies. The only conceivable source of attraction to him was its truth, its purity, its accordance with the dictates of reason, the character of God, and the teachings of Christ."

Rev. Mr. TAGART, in his "Tribute to the Memory" of Dr. Channing, delivered in the Little Portland Street Chapel, and founded on the words of the writer to the Hebrews—xi. 4—alludes to the right, and duty, of his hearers, although not personal friends, to cherish his memory.

"It is for us, my brethren, to contemplate him in the light in which he has affected us, and in which he will go down to posterity,—as a religious and moral writer;—as an admirable, earnest advocate of Christian truth; as an assertor, dauntless and untiring, of the rights, privileges, and honors of humanity; as one whose voice and pen pleaded before heaven and earth the cause of the injured African, the much-wronged slave; who interposed between his country and its disgrace; who sought to elevate the standard of morals and of principle throughout the whole community of civilized man, by cherishing exalted conceptions of his natural endowments and spiritual capacities, by glowing and breath-

ing pictures of what man is fitted and qualified to become by wise self-culture and under favorable auspices."

The "first great impression" produced by this event, Mr. Tagart remarks, should be "gratitude to the Supreme Being, for having raised up such a teacher and permitted us to rejoice awhile in his light." We cite a passage in this connexion, which, though severe in its terms, no one among us ought to read without grief that so much occasion has been given for its severity.

"In the great chain of intellectual and moral being, which binds together the successive generations of mankind, and connects the souls of earth with heaven, both as to their origin and destiny, some links shine with peculiar brightness, and impress us with a sense of stronger dependence and mightier power. Channing is pre-eminently one of these. He seems to have been raised up by Providence particularly to adorn, improve, and civilize the Western world; a world, which for the last two centuries has presented a vast and solemn field for the concerns and interests of humanity, which needs indeed agents of divine truth and virtue neither few nor powerless, and which gives just occasion for us to pray to the 'Lord of the vineyard, that he would send forth laborers unto the harvest.' Such a being was necessary to sustain those hopes, to preserve those sympathies for our brethren of the United States, which many painful circumstances have contributed to weaken, if not destroy;—hopes and sympathies however, which the benevolent and Christian mind, the lover of his species, the believer in the intrinsic worth of human nature, and above all the admirer of free institutions, would not willingly let die. The subjects upon which Channing employed his powers, and to which his taste carried him in literature and morals;—the boldness, independence, earnestness yet affection of his tone and sentiments, especially upon war and slavery, tended to bring him into sympathy with the best religious and moral spirit of our community, and to endear him to many minds and many hearts. We shall not therefore forget to weigh his spirit and his virtue, his intellectual refinement, his lofty piety, his noble generous sentiments in the balance, to counteract those painful impressions respecting the mournful extent and character of slavery, the hard and selfish spirit of social competition, the fraudulent and iniquitous commercial gambling, the monstrous and disgusting licentiousness of the public press, the diseased appetite for distinction, the insufferable tyranny of the uncultivated populace, and the timid subserviency of many of the better class,—impressions which reach us from so many quarters, and which throw such dense and threatening clouds over the aspect of society in America."

Notice is then taken of Dr. Channing's support and illustration of Unitarian Christianity, his vindication of human nature from the aspersions cast upon it, and his exhibition of great principles of truth and justice in his critical essays and his writings on war and slavery. We can extract only one other passage.

"But while Channing, in these noble instances, wrote for the world and thought for the world; and through these out-pourings of a highly-gifted and full-fraught mind has won for himself sympathy and admiration from the palace to the cottage, from the closet of our beloved Queen to the dwellings of the poor, we, my brethren, have special cause to cherish his memory with gratitude, for his skilful and noble treatment of the evidences and doctrines of our faith, and his powerful recommendation of both by strength of argument, by felicity of illustration, and by warm, pure, generous, and fervent emotion. We shall now add his name to the illustrious list of worthies, who have adorned and vindicated our faith, who have recognized in the Christianity of the Scriptures a divine original, but who, 'after the way which men call heresy, worshipped the God of their fathers.' There cannot be a doubt but that the works of Channing, by that glowing piety, founded on the paternal attributes of God, which illumines his every page,—by his glorious views of human nature and its worth,—by his lofty estimation of the religion and character of Christ,—by his bright and convincing representations of the harmony between reason and religion, between Christianity and the nature and wants of man, between the Scriptures and their right interpretation;—there cannot be a doubt but that the works of Channing have influenced beneficially all our churches, have placed before us a new model of excellence in preaching, have given to our views an interest unfelt before, have inspired a confidence in their worth and power, which will last with our souls and perish only when they die."

Rev. Mr. ASPLAND'S "Attempt to delineate the character of Dr. Channing as a Writer, Philanthropist, and Divine," as presented in his Sermon preached in the New Gravel-Pit Meeting-house, Hackney, (near London,) is a more elaborate performance than either of those which we have noticed. It is accompanied "with an appendix," of several pages, "consisting of extracts from his works, and notes." Taking as a text the same passage which had been used by Mr. Madge, Mr. Aspland, after a suitable introduction, proceeds "to commemorate the talents and virtues" of the subject of his discourse, "and especially his incomparable services to freedom and humanity, social improvement, and Christian truth." He

advert to the influences which surrounded Dr. Channing's early life and helped to form his character, and then enters upon a consideration of his writings. A remark which occurs in this connexion may to many seem to discover more of singularity than of soundness of literary judgment. The reception which Dr. Channing's earlier writings met with in England is the subject of remark.

"The truth is, that he struck in with some of our strongest national feelings. He wrote a brilliant essay upon our Milton. \* \* \* He wrote also a severe attack upon the late Emperor of the French. \* \* \* These two essays may be said to have created Dr. Channing's English reputation, but I venture to question *whether they be not the precise works which of all his writings will have the shortest course with posterity.*"

What follows will be read with more general concurrence.

"Still, we cannot explain the favorable estimate of Dr. Channing's works in this country, without taking into account their peculiar and resplendent merits, in point of style and sentiment and logic. They constitute, in fact, an era in English literature. They have introduced a new style. The style is not perfect, or without defects; but experience proves that it is fitted for the present state of the public mind and taste, and also that while it falls in with that mind and that taste, it is an instrument for exalting and refining both. There are two characteristics of Dr. Channing as a writer, simplicity and fervor. His simplicity is beautiful. In his best works, he never uses a word but to express his meaning; and, amidst the inartificial construction of his sentences, his words fall, as if by command of a master, into their proper places. He gloried in being an Anglo-Saxon, and his language shews that he never lost sight of his ancestral derivation. He aimed not at what is called eloquence or oratory. These a man may sometimes unconsciously rise into, as he frequently did, but no one can attain by study and art. The eloquent and oratorical by profession are the greatest corrupters of our language and style, and I fear these pretensions are sometimes set up to cover even worse purposes.—Another feature of his style is fervor, infused into it by the warmth and zeal of a powerful mind earnestly intent upon great objects. This quality of his writings has more than any other contributed to their large and extending influence. We love to be excited, especially in what we believe to be a good cause. But the earnestness and fervor of an honest writer may betray him into mistakes;—he may become mystical or dogmatical, and will easily fall into repetition. These faults, I humbly conceive, Dr. Channing was not able always to avoid; but, in spite of them, he is a masterly and beautiful English writer."

The "courage" which Dr. Channing exhibited in his writings on Slavery and on other topics of national interest is brought into view, and the preacher "glances at the services rendered by this departed Christian minister and advocate to almost all the higher interests of mankind,"—to education—to the poor—to religious liberty—to revealed religion—and to Christian theology. A short paragraph which we may here quote contains much truth.

"One peculiarity there is in Dr. Channing as a polemical preacher and writer—that is, his habit of penetrating to the essence, instead of looking distantly at the forms, of doctrines, and of passing by mere texts,—which yet he has shewn, by a few passages in his works, that he could explain, however difficult, perspicuously and felicitously,—and laying hold of the moral spirit of theological systems. This mode of argument is well adapted to persons of enlightened mind and cultivated taste, but is as yet, I fear, too refined for recovering the mass even of religious inquirers from speculative error, since their earliest and most fondly-cherished opinions are worked up with the spurious or mistranslated text and misinterpreted phraseology of the Bible."

In the concluding pages of the discourse Mr. Aspland dwells upon Dr. Channing's adoption and fearless assertion of Unitarian principles.

Of the Discourse delivered in Lewin's Mead Chapel, Bristol, by Rev. Mr. ARMSTRONG,—from 1 John iii. 24—a considerable part is occupied with remarks suggested by the text. In speaking of the shock felt at the announcement of Dr. Channing's death, and of the need which we have at such a time for "all the sustaining influences we can call around us," Mr. Armstrong observes,

"An influence of this nature I have strongly felt, in the event of which we speak. Hardly had I heard it breathed,—for breathed it only was,—that, 'Channing was no more!' than my inward thought rebuked the words. With a plenitude of conviction, never till that moment felt, my soul annulled the sentence, and, with something of the certainty of vision, pronounced my friend,—pronounced that illustrious man,—as but carrying up and on his unperishing being to the God who gave it; and who gave it, I devoutly believe, to be fruitful in great glory to the Creator,—from the light, the dignity, the majesty, the glory, it was to shed on the nature, character, destiny, and hopes of the creature! That *such* a soul should cease to be,—that *such* a mind should cease to think,—that *the operations* of an intelligence so devoted to God, and habitually raised to themes accordant and akin with all we know of God and hear of heaven, could, even for a season, be interrupted, or so

much as changed,—was what I could not for one instant admit to my conception; and I felt, and feel, as calm at the thought of parting with him for a time, as I should feel for some friend who was but raised to some higher sphere of honor, or called to some wider field of usefulness!”

The discourse then proceeds to notice some of the qualities of “the spirit” which resided in him of whom the preacher speaks with a gratitude equal to his admiration. It was a spirit of piety—deep-seated, and eminently practical; a spirit of love; a Christian spirit—the spirit of Christ. Perhaps our readers will be most interested in extracts which are given from letters addressed by Dr. Channing to the author of the Discourse.

“I may be allowed to refer to two out of several letters which I have the happiness to possess, expressive of the humility, yet modest candor, with which he speaks of his own productions. In the later of these, (Jan. 1835,) when he had already added so much to his celebrity, Dr. Channing thus writes:—

‘As to the interest you take in my writings, I can only say to you what I have often said, that the reception they have met with surprises me. I had no expectation of the effect they have produced. I am not on this account less grateful for the good, which, I trust, they are doing, and I have encouragements to labor, without which my life would be less active and happy.’

While in a former one, (July, 1828) true to the sentiments to which he had given published utterance, he thus more largely speaks:—

‘Many of your expressions of approbation I am compelled by my self-knowledge to limit, perhaps I should say, to disclaim. But whilst I question the soundness of the estimate which many make of my labors, I do not less rejoice in the proofs, which occasionally come to me, that what I have written has been quickening and exalting to some of my fellow-beings. I have a deep conviction that Christianity was intended to communicate energy and elevation far beyond what we yet witness; and that our nature was made, and is fitted for the sublimest influences of this religion. If I have helped to spread this conviction; if I have awakened in any soul a consciousness of its powers and greatness; if I have thrown any light on the grandeur of God’s purposes towards his rational creatures; if I have done any thing to expose the monstrous error, that curbs and chains are the indispensable and the best means of educating the individual and the race; or if I have vindicated for the mind that freedom which is the chief element and condition of its growth; then I have accomplished the end to which I have devoted my powers. I thank you most sincerely for conveying to me the hope, that I have not been wholly unsuccessful. I feel my poor labors (for I cannot estimate them very highly,) recompensed be-

yond measure by such language as you have used. You have given me a *kind* of approbation which I may enjoy without injury to my virtue, for your letter breathes sympathy much more than it expresses praise. I thank you, and I thank God, for this. Truth, though not responded to, is still truth; but how are we strengthened and encouraged, when, having sent it abroad, it comes back to us in tones, which show that it has penetrated the inmost souls of some at least who have heard it!"

Our space forbids our inserting at present passages from other Discourses of which we meant to avail ourselves in the preparation of this article. But we must find room for some lines which have been sent to us from England, called forth by the same event that gave rise to these Sermons.\* The writer, in the note enclosing them, says:—"if you think them worth notice, as showing how Englishmen feel his worth and deplore his loss, you are at liberty to insert them in your *Miscellany*."

E. S. G.

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#### AN ENGLISH TRIBUTE TO THE MEMORY OF CHANNING.

WRITTEN ON READING HIS LAST PUBLICATION, THE "LENOX ADDRESS."

Is this thy last? And is thy spirit fled?  
 Art thou indeed, then, numbered with the dead?  
 And can it be, that thou so soon art gone  
 To final rest? thou pure and holy one!  
 Shall we, alas! no more with joy unrol  
 The fresh out-pourings of thy gifted soul?  
 Shall listening throngs no more, alas! rejoice  
 To hear the winning accents of thy voice?  
 And must thy sacred pen now useless lie,  
 No more to lift th' enraptured soul on high?  
 No more to chase away the clouds of sin,  
 Of ignorance and error from within;  
 Illume the darkened soul with heavenly ray,  
 Or cheer the weary pilgrim's devious way?  
 No more to battle with oppression's might,  
 And 'midst a frowning world uphold the right?  
 Oh it was fitting thy last thoughts should be  
 Sacred to Truth, to Love, to Liberty!

\* These lines were sent to us in manuscript, and we supposed were intended for our exclusive use; since giving them to the printer, however, we find them published in the *Christian Pioneer* for the last month.



He is not dead! Oh no, he reigns above,  
 In the blest mansions of eternal love.  
 And though his presence here we share no more,  
 Still, still "the lesson of his life 's" not "o'er,"  
 Nor can it be, while on his written page  
 Glows the pure spirit of the saint and sage—  
 The guide of youth, the stay of tutored age.  
 No;—"God be thanked for books!" which, he hath said,  
 "Are voices from the distant and the dead;"—  
 He still shall live, his lessons still impart  
 T' expand the mind and purify the heart.  
 We are his debtors—may we e'er improve,  
 And use aright, his legacy of love!  
 Oh may we follow in the path he trod,  
 Which leads to peace, to purity, to God.

Ye friends of Freedom! bless his sacred name!  
 To learn of him be now your constant aim.  
 Bless him, ye 'mancipated slaves! for he  
 Wept o'er your bonds—rejoiced when ye were free!  
 And ye, poor scarred and mutilated band—  
 The wretched bondsmen in fair Freedom's land—  
 Bless ye his name, who strove your chains to break,  
 And braved the worldling's scorning for your sake.  
 And oh, ye friends of Truth! your homage bring,  
 And o'er his sacred urn your garlands fling.  
 Bless him, ye friends of Peace! for his pure soul  
 Would spread her sacred flame from pole to pole;  
 Of War's fell power leave not a single trace,  
 And bind in cords of love the human race;  
 Bid strife and hatred flee from earth away,  
 And smiling Peace exert her gentle sway.  
 Ye whose pure spirits ever yearn to save  
 The wronged and wretched from th' untimely grave  
 Of dark despair! who fain would free each soul  
 From error, sin and slavery's base control—  
 Ye true Philanthropists, of every clime!  
 Bless ye his memory throughout all time.  
 Bless him, whose ceaseless energies combined  
 T' exalt, to purify, to save mankind.  
 Oh let your kindred souls record with pride  
 How Truth and Freedom wept when Channing died!

## NOTICES OF RECENT PUBLICATIONS.

THE NEIGHBOURS: A STORY OF EVERYDAY LIFE. *By Frederika Bremer. Translated from the Swedish, by Mary Howitt.*  
Boston: James Munroe and Company. 1843. 2 vols. 12mo.

WE welcome a new and fair edition of this popular work. We were at first surprised to learn, that while many praised warmly, some readers had begun without finishing it. The peculiarities of style, almost unavoidable in a translation, are apt to be offensive to those who are not much in the habit of reading any language but their own. *The Neighbours* contains so much that indicates its foreign origin—the phraseology, the allusions, the manners described are so unlike all that we find on the pages of the graceful and fashionable novel-writers of England—that we are not, on the whole, amazed that mere novel-readers turn from it. But without mentioning the fact, that there is enough of thrilling romance in the tale to satisfy those who crave only such excitement, how much they lose in their incapacity for appreciating so much of real excellence! Independently of the knowledge we gain by these glimpses into the domestic life of an interesting nation, (by no means so well known to us, as it ought to be,) we find delineations of character which are masterly in their truth or power, a deeply interesting narrative, and beautiful lessons in the minor morals of life, at least, if not in the higher provinces of morality and religion. The tone of the work is pure, as might be expected, when the author and translator are both females. The characters of Lars Anders and his little wife are calculated to awaken a love of domestic and religious excellence.

We acknowledge two faults in the story, as they appear to us. We protest against the good wife's error, who—no matter from what motive—conceals anything from her husband. We believe it to be treason against that unity of soul, that full communion, that perfect openness to each other and each other only, which are among the glorious attributes and charms of a true mar-

riage. We protest too against the very *denouement* of the tale. We cannot but recoil from the union of the innocent Serena with the Byronic profligate, though we are left to suppose him reformed by her's or some higher influence. It reminds us too much of the morality of English Comedy. In real life such connexions are seldom happy, and their frequent occurrence either indicates a low standard of virtue in the community, or tends to lower it.

We are thankful to the translator for doing so much to turn public attention towards a country and a literature, which we hope will one day be familiar to the world. The ancient religion of Scandinavia, mysterious in its origin as that of its people, of whom dim traditions tell such wondrous tales—the history of Sweden, with her Gustavus Vasa, Charles Twelfth, Oxenstiern, Linnæus—her Universities—her varied population, including the rude and stunted Laplander—her wild romantic scenery, with frozen coasts against which the Arctic Ocean dashes, gloomy fir-clad mountains, and more fertile southern shores bathed by the Baltic Sea—the uncorrupted simplicity yet lingering in many of her peasant-peopled districts—her very skies lit up by the nightly aurora, and her soil hiding in its bosom whole troops of swarthy miners at their toil—everything, in short, which we know of Sweden, including the names and works of her modern authors—increase our curiosity to know more.

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A SERMON *on the Roman Catholic Controversy, preached in the Unitarian Church, Washington, October 30th, 1842.* By S. G. Bulfinch. Baltimore. pp. 16, 8vo.

THIS Sermon appears to have been delivered in consequence of the zeal shown of late by many Protestants in assailing the Roman Catholic Church, and more particularly under the impression made upon the writer by certain discourses or discussions to which he had the previous week listened in the city of Washington. Mr. Bulfinch asks only that justice be done to the Catholic Church. He neither defends her errors nor palliates her crimes, but he maintains that the principles of religious liberty should be respected by Protestants in their treatment of her as well as among them-

selves; he cites examples of the mischief which has resulted from intemperate abuse of this Church; he exposes the groundlessness of fear from any "foreign conspiracy," and the hopelessness of any attempt on the part of such a conspiracy, if it existed, for the subversion of the liberties of this country through the agency of this Church; he remarks on language of the New Testament, commonly, though with the dissent of many Protestant commentators, interpreted as prophetic of Papal Rome; and then notices those corrupt and injurious principles which the Romish Church must be considered as "embodying, if it be denounced in Scripture," but which Protestants need to inquire if they do not themselves exemplify. The three most prominent among these principles he recognises in the "spiritual tyranny," involving the denial of the right of private judgment,—“the reverence paid to saints, which has been freely branded as idolatry,”—and “the stain of persecution,”—which belong to this Church; in reference to each of which he finds occasion for the application of his text to Protestant communions—“He that is without sin among you, let him first cast a stone at her.” He closes his sermon with expressing the desire, that “the bitterness of controversy may be done away,” and “good feeling not be diminished by witnessing the zealous and successful efforts of our brethren who differ from us.” These several points are of course but briefly reviewed in a single sermon of the usual length, but they are distinctly presented, and the spirit of the discourse is excellent.

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A SERMON *in behalf of the Washington Unitarian Tract Association: preached in the Unitarian Church of that city, Sunday, Nov. 22, 1842. By Rev. S. G. Bulfinch, Pastor of the Society.* pp. 8, 12mo.

THIS tract, from the pen of the friend, another of whose discourses we have just noticed, is published in the plainest style, but is worthy of wide circulation. Taking occasion from the establishment of a Book and Tract Association in his society, he adopts

the words of the Apostle—Galatians iv. 18—"It is good to be zealously affected always in a good thing," and relying on the proofs which he had at other times advanced of the *truth* of Unitarianism, he proceeds to speak of its *value*, as a ground of effort on its behalf. It is valuable, he remarks, first, "because it is an enlightened faith;" secondly, because being "enlightened, it must be, in proportion, charitable;" thirdly, because it promotes "practical goodness," both through the duties it imposes, and the motives it unfolds; fourthly, because it is suited "to impress the heart," and awaken love towards Jesus the Saviour, and towards God the Father. Having thus shown that it is "favorable to intelligence, to charity, to virtue, and to the full development of every devotional and generous feeling," he pronounces us guilty, "if we prove ourselves incapable of appreciating and exemplifying its blessed influences;" and closes this short, but useful discourse with insisting on "our duty, in every proper manner, to extend its influence"—not in a spirit of bigotry, but of justice and love towards the members of other denominations.

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SLAVERY IN THE UNITED STATES. *A Sermon delivered in Amory Hall, on Thanksgiving Day, November 24, 1842. By James Freeman Clarke.* Printed by friends for gratuitous distribution. Boston: B. H. Greene. 1843. pp. 25, 12mo.

WE cannot but entertain doubts of the propriety of bringing a discussion of Southern Slavery into the pulpit on the usual occasions of public worship; but, if any one of these occasions may be chosen for such a purpose, we know none more suitable than the days appointed for religious exercises by the civil authorities of the Commonwealth; and whenever the subject is discussed, either in the pulpit or elsewhere, we wish it might be done in as temperate and righteous a manner as by Mr. Clarke in the sermon before us. With a single exception his discourse seems to us just in its expression, and admirable in its tone, of sentiment. We hope that the picture of Southern law and Southern habits is too strongly

colored, and we believe it to be in effect unjust, because it is a *partial* exhibition. Other facts and other traits, it should be remembered, might be presented with equal truth, to soften our judgment of the state of society in which there is such a mixture of the frightful and the humane.

Mr. Clarke, introducing his sermon with the counsel—from Hebrews xiii. 3—"Remember them that are in bonds, as bound with them," pronounces his subject to be "Slavery in the United States. Its evils. Its sinfulness. Our duties concerning it." At the outset, he anticipates the objection, that "it will do no good to consider this subject," and replies that it will do *us* good, even if we could "do nothing to remove the evils of slavery." These evils he considers, first, as they affect the slave; admitting that the *circumstances* of this condition have sometimes been exaggerated, but denying that its *real* evils ever can be; and these are, that the slave "is always *liable* to be badly treated," and that "moral degradation" is an inevitable consequence of the system under which he is placed. "The slave's nature never *grows*. The slave is always a child." The evils to the master are then noticed—"evils, perhaps, nearly as great" as those to the slave—seen in the effects both upon private character and upon society. The political evils too are the subject of a single paragraph. Upon the sinfulness of Slavery Mr. Clarke takes middle ground between the theory "of the Abolitionists who demand immediate emancipation," and the theory "of the South Carolina party of slaveholders;" and asserts the true doctrine to be, "that slavery as a system is thoroughly sinful and bad, but it does not follow that every slaveholder commits sin in holding slaves." In approaching the question of our duties in relation to Slavery, he replies to "some objections made by those who think we have no duties in the premises." First, that "we ought to let the whole matter alone," because it is exclusively a Southern matter; secondly, that "we can do nothing," for the North cannot approach the slave, and besides, the system cannot be overthrown by human efforts; thirdly, that "the blacks cannot take care of themselves;" fourthly, that "they do not wish to be free," being very happy as they are; fifthly, that "they are not intended to be free," being an inferior race. The replies to these several objections are brief, but clear and conclusive. Upon the last point of his discourse—

our duty in the case—Mr. Clarke says less than we could have desired from one whose previous remarks are distinguished by so much calmness and clear-sightedness. We should “remember those who are bound, in our thoughts and our prayers;” we should make the force of a moral public sentiment bear upon our legislators; we should, especially, labor to form “a class of *independent men*”—“a third power, holding the balance between violent parties, and compelling both to greater moderation and justice.” Would that we might see such a class, exercising their proper influence on this and other questions that agitate the community, and that may shake the pillars of social order!

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A SERMON preached in Hollis Street Church, on Sunday, December 4, 1842, by George W. Packard Jr., who died at Providence, R. I., Wednesday, December 14, 1842, aged 24 years. Boston: 1843. pp. 18, 8vo.

THIS discourse is published at the request of “the Teachers of the Hollis Street Sunday School, of this city,” who, in their note addressed to the father of the late author, “desire its publication, that they may not only express their high sense of his valuable services while a superintendent of the school, and preserve some token of their respect for his memory, but also that they may pay the tribute due to the merits of the discourse itself.” The sermon is founded upon the passage in Psalm xlii. 11: “Why art thou cast down, O my soul?” and presents an examination of the troubles of life—both imaginary and real—in reply to the assertion, that “man was made to mourn.” By tracing the origin and results of the various kinds of trouble to which man is subject, and especially by showing the influence which Christian faith and “hope in God” may exert upon the heart, the preacher exposes the injustice of a spirit of discontent and relieves human life of the imputations which such a spirit is prone to cast upon it. As the production of one who was removed at his entrance upon the office of public instruction the discourse has a peculiar value, but in its general character it justifies the hopes of great and growing usefulness which were cherished by the friends of the author.

A SERIOUS APPEAL TO TRINITARIANS. *By Addison Brown.* Brattleboro', Vt., January, 1843. pp. 8, 18mo.

THIS short tract discusses a single question—"to whom—to what being—to what person—should *prayer* be offered." For the answer to this question the writer goes to the Scriptures—to Christ; and, by the threefold argument of "his example, his precepts, and his command," establishes the propriety of addressing prayer to God the Father alone. The example of Jesus is shown, by citing his own acts of devotion; his precepts are quoted, in the directions which he gave concerning prayer to the Father; and his command is adduced, in his prohibition to his disciples to offer petitions to himself. The Appeal is written in an earnest, but kind tone.

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HISTORIC DOUBTS *relative to Napoleon Bonaparte.* *By Richard Whately, D. D. Second American, from the fourth London Edition.* Boston: J. Munroe & Co. 1843. pp. 39. 12mo.

WE are glad to see a new edition of this pamphlet. Those who remember its appearance among us, when first republished from an English copy many years ago, will recall the impression it made by the ingenuity and ability which it displays. It aims at applying to a case of recent (and at the time it was written, contemporaneous) history the same objections which infidelity has urged against the narratives of the New Testament, as unsupported by sufficient evidence, or as intrinsically improbable or incredible; for the sake of showing "those who pretend to philosophical freedom of inquiry—who scorn to rest their opinions on popular belief—and who will listen to no testimony that runs counter to experience," that if they "follow up their own principles fairly and consistently," they must reject from their minds a vast amount of belief which they now unhesitatingly admit. We recommend the perusal of this pamphlet to those whose minds are troubled concerning the evidences of revelation.



## INTELLIGENCE.

DEDICATION AT TRENTON, N. Y.—The dedication of the beautiful and chaste church-edifice at Holland Patent Square, in the west part of Trenton, took place on Thursday, January 19, 1843. The building, erected by the spirited and laudable exertions of that part of the community friendly to free inquiry, is of stone, with a Doric front,—small, but very commodious and perfectly neat; displaying good taste, and evincing the spirit of Liberal Christianity—being *free* for all, each one having the same right to the church.

The house was crowded, (so that many were deprived of the opportunity of entering,) and all present gave their undivided attention to the services; which commenced with an Invocation, by Rev. Mr. Storer of Syracuse; then followed an Anthem, by the choir; the Dedictory Prayer was offered by Rev. Mr. Peirce, the former pastor of the church; Selections from Scripture were read by the present pastor, Rev. Mr. Buckingham; followed by singing; after which Mr. Buckingham delivered the Sermon; an original Ode was then sung; and the Concluding Prayer was offered by Dr. Smith of Newport.

Mr. Buckingham's text was taken from the prayer of our Saviour, John xvii. 17: "Sanctify them through thy truth; thy word is truth." After giving a few illustrations in answer to the question, what is piety, he proceeded to discuss the question, how is piety to be obtained? Each sect puts forth a claim to truth, and warns us of the danger, temporal or eternal, of listening to the teachings of other sects. The preacher however maintained, that it is not *sectarian* truth by which we are to find sanctification: that many of its earnest defenders are unsanctified; that the great reforms in the Christian Church have proceeded from great and good men, who separated from pre-existing sects and churches which claimed them, and stood before the world as Christians only: that whoever enjoys piety is catholic in his feelings, and whoever attains piety attains it by leaving all human instructions and repairing to God alone; that sanctifying truth abides in all hearts; no creed can expel it, no profession of unbelief can destroy it. When faith is spoken of as essential, it is confidence, trust in God which is meant; without this confidence there is no escape from sin, and with it no possibility of sinning. On the ground of this faith, the Christian is ready to unite with all people; and since the heart's sympathy impels him, he cannot be prevented. The Christian, however, does not offer fellowship to any sect, or church, and cannot do so; fellowship, like friendship, depends on confidence in

men's virtue, and can be given to individuals alone. The discourse was ended by a brief account of Unitarianism; in which it was maintained that its fundamental principle is not a theological truth, but an attempt to maintain liberty of conscience; and the audience were exhorted to seek sanctifying truth, wherever it might be found.

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INSTALLATION AT STANDISH, ME.—Rev. A. M. Bridge, late of Norton, Mass., was installed over the First Congregational Society in Standish on Wednesday, January 25, 1843. The exercises were as follows:—Introductory Prayer, and Selections from the Scriptures, by Mr. S. B. Cruft of Boston; Sermon, by Rev. Mr. Bigelow of Danvers; Prayer of Installation, by Rev. Dr. Nichols of Portland; Charge, by Rev. Mr. Wheeler of Topsham; Right Hand of Fellowship, by Rev. Mr. Edes of Kennebunk; Address to the Society, by Rev. Mr. Whitman of Portland; Concluding Prayer, by Mr. J. T. G. Nichols of Saco.

Mr. Bigelow took for his text Paul's charge to Archippus—Colossians iv. 17: "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." His object was, to set forth the Aims, Duties, and Purposes of the Christian Ministry. He remarked that there had always been a ministry, from the very beginning going on, of Nature and Providence. God never had been without a witness. The heavens and the earth were his perpetual preachers. But man was so familiar with them that they ceased to impress his mind, and becoming deaf to their voice needed other ministers—one that might more immediately stand between him and his God, speak more sympathizingly to his soul, point out a surer means of satisfying its wants—showing how the broken spirit might be healed, and be made alive again from anxious cares and distressing doubts. Hence arose the Christian Ministry—"standing between the living and the dead." Its leading purposes were, 1. Truth—immutable and inflexible—which the minister was to imbue himself with, and preach and live. 2. Grace—free, universal—which all were to have, without which all human efforts were vain, and "personal merit" forever out of question. The minister was especially to study to possess himself of this divine charity. 3. Reconciliation—the grand leading purpose of the Ministry—to bring back sinners unto God. For all have sinned, and all need to be reconciled. It was to be feared, that amid the prevailing religious excitement the deep sinfulness of the heart was not enough regarded; the religion preached was more apt to be speculative than vital; accomplished theologians were made, rather than practical, experimental Christians. Unitarianism had been accused of this defect. But such was not its real tendency, but the

farthest from it. If preached as a coldly intellectual system, it belied its origin. No religion with such results could come from God. The heart must be reached. The minister must be true to this—true to himself, to his faith, to his Master. The discourse was closed with the customary salutations to the people and their newly elected pastor.

The Charge to the Candidate was, that he should never lose sight of the Gospel in his studies and walks,—that he should labour ever to make practical Christians, and not partisans,—should be independent in conduct and speech, but not slavishly so—never being a “slave to the thought of being called independent,”—should restrict himself to his own duties at home, coveting not the reputation of a “universal bishop” —should promote the blessings of a good neighborhood, and a kindly, social spirit with all of every sect and name.—In the Right Hand of Fellowship Mr. Edes welcomed his friend to the labors and studies of a new sphere, congratulating him that experience had already been his instructor in his holy work, and bidding him receive the rite as a recognition and confirmation on his own part of its varied duties—regardful at the same time of the temper and spirit in which it was first so beautifully given by the Apostles—and as a welcome into the great Christian Brotherhood of Saints.—The Address to the People urged upon them the importance of keeping their minister free from unnecessary cares and anxieties,—of being faithful in their attendance upon public worship,—of laboring ever in concert with their pastor in his various labors for their good, and in building up their church,—of giving him their prayers, and receiving him at their homes as a nearest friend and brother.

The society in Standish is at present in a more promising condition than it has been. Its members have suffered much, in common with other churches, from their means not being adequate to their will for the support of religious institutions. From inability to support a preacher of their own they had become quite discouraged, and been variously scattered abroad since their former Pastor, Mr. Wheeler (now of Topsham) left them, about three years ago. During the last summer an effort was made to procure preaching, and with success. A new religious interest was awakened, the fruits of which are now apparent in the settlement of Mr. Bridge with entire unanimity. Under his ministrations the Society has already begun steadily to grow, and the hearts of both Pastor and People are much strengthened.

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ORDINATION AT DORCHESTER, MASS.—Rev. Richard Pike, formerly of Bowdoin College, Maine, was ordained over the Third Religious

Society in Dorchester, on Wednesday, February 8, 1843. The members of the ecclesiastical council from Portsmouth and Portland, who were expected to take a principal part in the services, were detained on the road by delays occasioned by the depth of snow, and after considerable exposure as well as detention those of them who left home arrived at Dorchester as the services of ordination, which in their absence and under the improbability of their appearance had been assigned to others, were just closing. These were as follows:—Introductory Prayer, by Rev. Mr. Hall of Dorchester; Reading of the Scriptures, by Rev. Mr. Huntoon of Canton; Sermon, by Rev. Mr. Lothrop of Boston; Ordaining Prayer, by Rev. Mr. Putnam of Roxbury; Charge, by Rev. Mr. Gannett of Boston; Right Hand of Fellowship, by Rev. Mr. Angier of Milton; Address to the Society, by Rev. Mr. Cunningham, late minister of the Society; Concluding Prayer, by Rev. Mr. Peabody of Portsmouth.

Mr. Lothrop's text was from Luke x. 24: "For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them;" which he expanded into the broader statement, that the want of the whole world called for Christianity, and by Christianity is supplied; and the illustration of this statement he made the subject of his discourse. After remarking generally on the value of Christianity, and the Bible, as the sources of an immense amount of good influences, he selected the following points of illustration. 1. Christ was desired as a teacher of *truth*; which neither learning nor study had been able satisfactorily to discover. Natural religion was not sufficient for this end, as was manifest in the idolatry into which it degenerated; nor was philosophy adequate to this office without revelation. 2. Christ fulfilled the desire of all nations as a messenger of *mercy*—bearing lessons of repentance and offers of pardon to man. Ignorance associated with guilt loaded the altars of Heathenism with sacrifices, till Christ came and showed a better way of reconciliation. 3. In him the desire of the wise and good was fulfilled, because he not only taught, but *exemplified* truth, and showed what human nature may become under the influences of his Gospel. Evidences every where abound of man's delight in the excellent; but now we need not resort to works of fiction for the ideal which our minds love to contemplate, for all truth is represented, all excellence embodied in the character of Christ. 4. He has satisfied the universal want by bringing life and *immortality* to light—establishing and giving certainty to our faith in that great truth which philosophy sought after and man needed; without a knowledge of which every thing seems to be inscribed with the sentence, 'thou shalt die,' while confidence in it brings comfort, hope, peace and gladness to the heart.

The subject was then presented in its more immediate relations to the ministry and the people, as the preacher exposed that want of a due appreciation of Christianity, which is manifest in the imperfect obedience that it receives. Our lives, hearts, tempers are not Christian, as they should be.

The members of the Society over which Mr. Pike was ordained, reside in that part of Dorchester which adjoins Milton. An account of the dedication of the beautiful meeting-house, which they erected between two and three years since, was given in the *Month. Misc.* III. 351-2.

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INSTALLATION AT DANVERS, MASS.—Rev. Andrew Bigelow, who lately resigned his ministry at Taunton, was installed over the First Unitarian Congregational Society in Danvers, on Wednesday, February 15, 1843. The interruption which the snow of the previous day occasioned in the passage of the trains on the railroad prevented several members of the Council from reaching the town before 1 o'clock; the public services, which were appointed for the morning, were therefore necessarily deferred till afternoon, when a large congregation again assembled, filling the house. The Introductory Prayer was offered by Rev. Mr. Thayer of Beverly; the Scriptures were read by Rev. Mr. Waite of Gloucester; the Sermon was delivered by Rev. Mr. Lothrop of Boston; the Installing Prayer, offered by Rev. Dr. Flint of Salem; the Charge, given by Rev. Mr. Bartlett of Marblehead; the Right Hand of Fellowship, by Rev. Mr. Ellis of Charlestown; the Address to the People, by Rev. Mr. Barrett of Boston; and the Concluding Prayer, offered by Rev. Mr. Sewall, the late Pastor of the Society.

Mr. Lothrop chose as his text the charge given by Paul—2 Timothy iii. 14:—"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." After a few introductory remarks, he stated his subject to be—the Independent Congregationalism of New England. This he considered, first, in its origin, in noticing which he paid a tribute of grateful praise to our Puritan forefathers. He then presented the great idea, the fundamental principle, of Congregationalism, in contrast with two opposite tendencies of the present time, which show the importance of adhering to the system under which our churches are organized, viz, the rationalistic tendency, which exalts the soul above the Bible, and the despotic tendency which puts the Church above the Bible. Upon the preposterous character of the latter error Mr. Lothrop enlarged at considerable length. The principle which constitutes the basis of Congregationalism is this—that the Bible, addressed to the individual, and interpreted

by the individual, is the sufficient rule and the authoritative guide to faith and practice. On this *individuality* of Scriptural investigation, as both right and needful, rest the independency of our churches and the authority of the Bible. Another view was then taken of our ecclesiastical system, in the simplicity of its institutions and the freedom of its worship, as contrasted on the one hand with a disposition to reject all forms, and on the other with a desire to multiply ritual services and requisitions. After adverting to the want of any prescribed form of religious service in the New Testament, Mr. Lothrop gave a rapid sketch of the various parts of the Congregational service, for the sake of showing with how much justice he had ascribed to it the qualities just mentioned. Led thus to speak of the offices of the ministry, he drew attention to the nature and dignity of the work of the Christian minister, and concluded his discourse with a personal address to the friend who on that day again devoted himself to this work.

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ORDINATION AT SCITUATE, MASS.—Rev. William O. Moseley, of Newburyport, lately a member of the Theological School at Cambridge, was ordained over the Congregational Society in South Scituate, on Wednesday, February 15, 1843. The services were conducted as follows:—Introductory Prayer, by Rev. Mr. Tilden of Norton; Selection from the Scriptures, by Rev. Mr. Osgood of Cohasset; Sermon, by Rev. Mr. Fox of Newburyport; Prayer of Ordination, by Rev. Dr. Kendall of Plymouth; Charge, by Rev. Mr. Sewall of Scituate; Right Hand of Fellowship, by Rev. Mr. Waterston of Boston; Address to the Society, by Rev. Mr. May of Lexington; Concluding Prayer, by Rev. Mr. Moore of Duxbury.

Mr. Fox took for his text the words of the Apostle in Romans viii. 6: "To be spiritually minded is life and peace." To mind the things of the spirit may be considered the characteristic of a Christian; to lead men to this duty is the great purpose of the Christian ministry. When man reaches the ultimate point of physical and temporal good, he is not at rest; he in fact begins to decline. What sight is more melancholy than old age with the mental and spiritual powers undeveloped? We can obtain nothing from this life, but character; this is the highest good, and the only good we can carry with us beyond the grave. Man is connected with that which is unseen and eternal; religion will lead him to give these their rightful supremacy. We are liable to become absorbed in the pursuits of business and the cares of the world; true spirituality will throw a new meaning over the duties of life. We are not to neglect our proper avocations, but amidst them we should set our affections on things above, and be mindful of the things of the spirit.

So also in matters of religion, that which is essential is spiritual-mindedness. Forms and rituals, articles and creeds, are of little avail without this. This is the pith of Christianity; all forms and speculations are dead without it. We must be spiritually alive; we must kindle and burn with holy love; we must have inward purity and devotion. Without this all outward professions are a mockery, while with this we shall have the spirit of Jesus, and be changed into his image. To redeem us from worldliness and sin was the great purpose of Christ—to establish within our souls that spirit which is as the kingdom of Heaven. And receiving this spirit, we become partakers of a heavenly grace and heirs of immortal joy. Thus to be spiritually-minded is life and peace. An application was then made of the subject to the movements of the day. The folly of hoping to bring about any permanent reform, except by reforming the life, was dwelt upon. The necessity, was also alluded to, of exhibiting a true spirituality in our attempts to reclaim others. The need of the Christian ministry to aid in the great work of spiritual improvement was also exhibited, and some peculiar duties in connection with this subject were pointed out.

The pulpit into which Mr. Moseley has been introduced became vacant by the resignation of Rev. S. J. May, on his accepting the appointment of Principal of the Normal School at Lexington. The Society is in a good condition—its members united, and the institutions and interests of religion well sustained among them.

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**HARVARD UNIVERSITY.**—The Board of Overseers of the University held their semi-annual meeting in the Senate Chamber in Boston, February 2, 1843, Gov. Morton presiding. The Reports of the Visiting and Examining Committees of the last year were read, and referred, as usual, to the Corporation. Nominations were read of candidates to fill the vacancies in the Board created by the resignation of Rev. Dr. Francis and the death of Rev. Dr. Channing. After the transaction of other business of no special importance, the meeting was adjourned for a fortnight. At the adjourned meeting the appointments of instructors reported from the Corporation were confirmed; of which the principal were—Benjamin Peirce, A. M., Perkins Professor of Astronomy and Mathematics; Asa Gray, M. D., Fisher Professor of Natural History; Convers Francis, D. D., Parkman Professor of Pulpit Eloquence and the Pastoral Care. The choice of Hon. Samuel A. Eliot, as Treasurer, was also confirmed. The Committees for visiting the University and the Library, on the Treasurer's accounts and on the Observatory, and for examining the undergraduates in the several departments of study, the

present year, were appointed according to the report of the nominating committee. An important question was brought before the Board by a report from the Corporation respecting an Act of the General Court passed March 28, 1834, altering in one respect the constitution of the Board of Overseers. The Act consists of two sections, by the first of which any clergyman of any denomination within the Commonwealth, ordained according to the usages of his order, is made eligible to a seat in the Board, but by the second section the Act is to go into effect only when accepted by the Corporation and the Overseers. This Act after having slept for nine years, without any action of either of the Boards whose acceptance was necessary to give it force, was called out of its forgotten resting-place among the proceedings of the Legislature in consequence of the nomination, at the meeting on the 2d of February, of other than Congregational clergymen to fill the vacancies then declared. At the adjourned meeting the President of the University reported from the Corporation, that, as the question related to the constitution of the Board of Overseers, they deemed it proper to refer action in the first instance to the Overseers. Some discussion arose upon the propriety of accepting the Act, which resulted in a vote in the affirmative, with a subsequent vote that the Secretary inform the Corporation of the decision of the Overseers, and request their concurrence if they see fit. The Board then proceeded to fill the seat lately held by Professor Francis, and Rev. Rodney A. Miller, of Worcester, having received 41 out of 65 votes, was elected. The election of a person to fill the other vacancy was deferred to an adjourned meeting of the Board, to be held March 2, when the decision of the Corporation upon the Act of March 28, 1834 will probably have been made and will be reported.

The precise effect of this Act, should it go into operation, may be understood by recurring to the present constitution of the Board of Overseers. By the Act of 1814, which has ever since continued in force, "the Governor, Lieutenant Governor, Council, Senate, and Speaker of the House of Representatives, of the Commonwealth, with *fifteen ministers of Congregational churches* and fifteen laymen, all inhabitants within the State," constitute "the Board of Overseers of Harvard College." The Act of March, 1834 makes provision that

"Whenever any vacancy exists in the clerical part of the Board of Overseers of Harvard College, the Board, in filling such vacancy, agreeably to the provisions of the Statute of the year 1809, chapter 114, may elect any stated minister of a church of Christ, ordained agreeably to the usages of the order to which he may belong; *provided*, that when any minister so elected shall cease to have the ministerial relation he had at the time of his election, or shall remove out of the Commonwealth, the place of such minister at said Board shall thereupon become vacant."



It is therefore only in the clerical part of the Board that this Act will produce any change. When it is considered that only fifteen ministers are eligible as Overseers, it is easy to conjecture how far Congregationalism will be represented at the Board, when every other sect in the Commonwealth shall claim an equal right with the denomination by which the College was founded, and by which it has been fostered.

At the semi-annual meeting of the Overseers the Treasurer's Annual Statement of the financial concerns of the College was presented, together with the President's Report of the state of the Institution for the academical year 1841-42. Our readers may be gratified with the following extracts, in which will be found a more full and accurate account of the disposition of his estate by the late Mr. Bussey than we were able to give in our mention of his bequest at the time of his death.

"About Twenty Thousand dollars has been recently subscribed by different gentlemen for the purchase of Books for the College Library. A subscription of Three Thousand dollars was made in 1840 for Astronomical purposes. This has been expended, and a balance of several hundred dollars remains against this account. A piece of land has also been purchased, at the cost of Seven Thousand dollars, on which to erect an Observatory.

By the will of the late Benjamin Bussey, Esq., of this city, his estate, estimated at from Two to Three Hundred Thousand dollars, is left to the College. The magnitude of this bequest makes it proper to give a short abstract of the Will. After devising legacies to the amount of about Nineteen Thousand dollars, and annuities of about Twelve Thousand dollars per annum, principally during the life of Mrs. Bussey,—and devising to her the furniture and movables,—all the rest of his estate, real and personal, he gives to seven Trustees, viz. John R. Adan, George H. Kuhn, Francis C. Head, S. P. P. Fay, Nathaniel G. Snelling, George Hallet, and Thomas Motley, Jr., in trust to pay the legacies and annuities,—to permit the widow to occupy for life the Summer Street estate, and then to sell it,—also to permit the widow, Francis C. Head, and Mrs. Motley, each in succession to hold for life the Woodland Hill Estate at Roxbury, on certain conditions of personal residence, keeping in repair:—if either fails to comply with said conditions, the next in order to take it, and if all three so fail, then to be conveyed, by said Trustees, to the President and Fellows of Harvard College; and, lastly, after said life estates are ended, the said Woodland Hill estate, and after all the legacies and annuities are paid or secured, all the residue of Testator's estate, real, personal, and mixed, and the proceeds thereof, to be conveyed to Harvard College; the said Trustees having authority to transfer to the College any part thereof which they think can be spared, at any time before the said annuities and legacies are paid, and being bound to convey said residue, when the College shall give said Trustees satisfactory security for payment of such legacies and annuities. The deed to the College to contain suitable provisions to the end, that the income shall be applied one half to the support of the Bussey Institution for practical agriculture, at said Woodland Hill Estate, one quarter to the support of the Theological School at Cambridge, and one quarter to the support of the Law School. It being made the duty

of the Trustees to erect a stone edifice on said Woodland Hill Estate, to accommodate said Bussey Institution. The Executors are John R. Adan, George H. Kuhn, and Francis C. Head."

Some of our readers may also be glad to see the following paragraph respecting the Department of Theology, from the Appendix to the President's Report.

"This, during the past year, was under the superintendence of the Rev. Henry Ware, Jr., D. D., who also performed, alternately with Dr. Noyes, the morning and evening service of the Chapel, and conducted the Sabbath worship, in conjunction with Professors Noyes and Walker, so long as the state of Dr. Ware's health permitted him to fulfil any of the duties belonging to his professorship. When, in consequence of the precarious state of his health, he resigned that office, the instruction in Paley's Evidences, and Butler's Analogy, which had been usually given by Dr. Ware, was transferred to Dr. Walker, Alford Professor of Natural Religion, Moral Philosophy, and Civil Polity, by whom it has been since given, and to whose department it has been permanently assigned."

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MILLERISM.—We allude again to the error which is better entitled to this name than to any other, because since the publication of our last number we have seen in a journal devoted to the spread of Mr. Miller's doctrine, and in an article over his name, a "Synopsis of his views," which we quote, that our readers may be in possession of the opinions which he and his disciples are engaged in disseminating. It may be (as it has been) asked, why so much attention should be bestowed upon a theory which a few months will scatter to the winds. We answer, that even if by speaking of it in the terms which it merits we should not guard any one against falling into the delusion, it deserves mention in the religious history of the times from the prominence it has acquired in the public view, and it affords an instructive, though mournful example of the proneness of the human mind to be misled by its own sophistries, and of the ease with which a delusion may be spread through the community under the cover of superficial learning and with the help of religious zeal. We extract the articles of Mr. Miller's faith in regard to the "Second Advent," as they are given by himself.

1. I believe Jesus Christ will come again to this earth.
2. I believe he will come in all the glory of his Father.
3. I believe he will come in the clouds of heaven.
4. I believe he will then receive his kingdom, which will be eternal.
5. I believe the saints will then possess the kingdom forever.
6. I believe at Christ's second coming the body of every departed saint will be raised, like Christ's glorious body.
7. I believe that the righteous who are living on the earth when he comes, will be changed from mortal to immortal bodies, and with them who are raised from the dead, will be caught up to meet the Lord in the air, and so be forever with the Lord.

8. I believe the saints will then be presented to God blameless, without spot or wrinkle, in love.

9. I believe when Christ comes the second time, he will come to finish the controversy of Zion, to deliver his children from all bondage, to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil.

10. I believe that when Christ comes he will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of woe, until their resurrection unto damnation.

11. I believe, when the earth is cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein forever. Then the kingdom will be given to the saints.

12. I believe the time is appointed of God when these things shall be accomplished.

13. I believe God has revealed the time.

14. I believe many who are professors and preachers will never believe or know the time until it comes upon them.

15. I believe the wise, they who are to shine as the brightness of the firmament, Dan. xii. 3, will understand the time.

16. I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his work shall be."

These several articles are followed by their respective "proofs," consisting of texts of Scripture, taken without regard to the connexion in which they stand, both from the Old and the New Testament. A single example of the pertinency of many of these texts will suffice. The first proof given under the 9th article, "that when Christ comes the second time, he will come to finish the controversy of Zion," is Deuteronomy xxv. 1: "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous and condemn the wicked." What imaginable *proof* is there in this passage respecting the purpose, or the fact, of Christ's second coming? The greatest amount of "proof" is of course brought in support of the last of the sixteen articles, and "the time" is declared to be "proved in fifteen different ways." For the first of these ways this admirable commentator, on whose exposition of Scripture multitudes are now fastening their faith, resorts to "the time given by Moses, in the xxvth chapter of Leviticus, being seven times that the people of God are to be in bondage to the kingdoms of this world!" Secondly, "it is proved typically by the" Jewish "year of release!" Thirdly, "by the seven years' war of Zion with her enemies, in Ezekiel xxxix. 9, 10!" Fourthly, "by the sign of the Sabbath!" Fifthly, "by the typical" Jewish "Jubilee!" Sixthly, by the language of Hosea vi. 2: "After two days will he revive us: in the third day will he raise us up,

and we shall live in his sight!" We will not deprive our readers of the pleasure of *guessing* how these passages have any relation to the subject. The seventh, eighth, and ninth proofs are drawn from the prophecies of Daniel. The tenth, from the words of Christ, Luke xiii. 32: "And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected!!" "These two days in which Christ casts out devils and does cures, is the same as Hosea's two days" &c. &c. Can empiricism in Scriptural interpretation go beyond this? The remaining proofs are founded upon the language of the book of Revelation. If the subject were not of so serious a nature, and the volume the words of which are so perverted were not the Bible, we should say all this was pre-eminently ridiculous: as it is, we can only grieve over the folly that propounds, and the equal folly that accepts such interpretation of the holy Scriptures.

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**EPISCOPAL CHURCH.**—The Episcopal Church in this Commonwealth, and country, has suffered a severe loss in the death of Alexander V. Griswold, D. D., Bishop of the Eastern Diocese, who died suddenly, from a disease of the heart, Feb. 15, 1843. He was the oldest in the House of Bishops, and was universally respected for his modest worth, his catholic spirit and his faithful discharge of his official duties. The funeral services were performed in Trinity church, in this city, on Saturday morning, Feb. 18, when an appropriate discourse was delivered by his successor and late assistant, Bishop Eastburn. Rev. Manton Eastburn, D. D. of New York, was consecrated to his new office only a few weeks before the death of Bishop Griswold, who took a part in the services of the occasion, the sermon being preached by Bishop De Lancey of Western New York. There are now twenty Bishops of the Episcopal Church of the United States.

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**DR. WALKER'S LECTURES.**—We have noticed on previous years the courses of Lectures given by Rev. James Walker, D. D., before the Lowell Institute, at the Odeon in this city. The third course was delivered by Prof. Walker during the months of January and February the present winter, and were attended by large audiences, who, we believe, were both instructed and delighted by the clear, candid, and thorough exposition of the teachings of Natural Religion respecting the character and providence of God and the destiny of man, and the harmony of these teachings with the revelations of the Bible. The lectures have been ably reported in several of the Boston papers.